

Percentage of Jewish Holocaust victims highest in Holland

Bert Witvoet

ST. CATHARINES, Ont. — Josef Vomberg gratefully remembers the kindness shown by many Dutch people who opposed the Nazis during World War II. But, he says, there is another side to the story of Dutch war action that is not often told.

"A higher percentage of Jews

perished in Holland than in any other occupied country, including Germany itself," Vomberg told students and staff of Beacon Christian High School at their Remembrance Day assembly. One of the reasons, he says, is that many Dutch people co-operated with the Germans.

Josef was 18 years old and living in

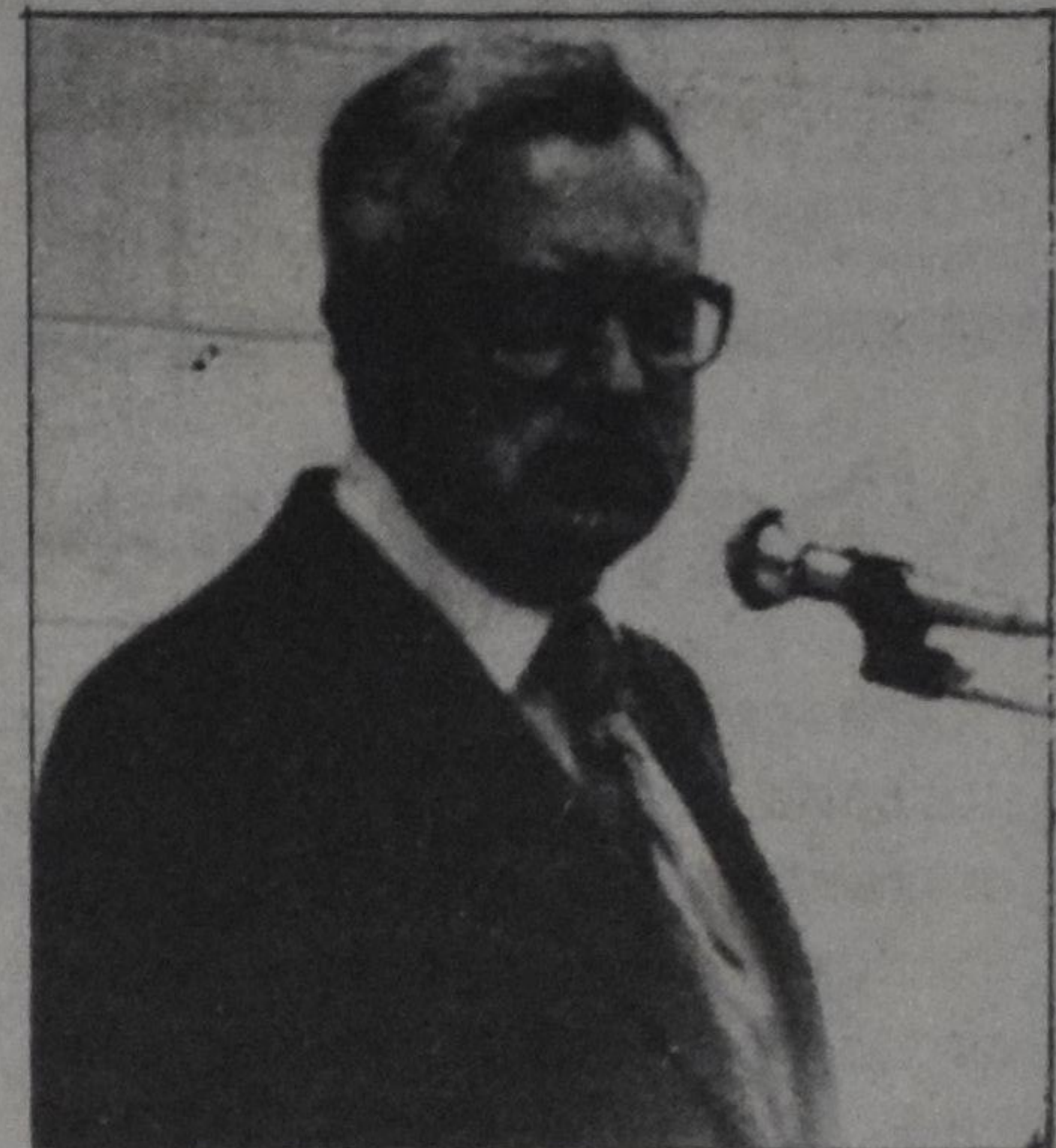
Holland when the Second World War broke out. Today he is the owner of a management services firm and the President of the B'nai Israel synagogue in St. Catharines.

He escaped the claws of the monster that had him earmarked for slaughter, by carrying the identity card of the son of a family that hid him. For years he stayed "underground," but was caught in the last year of the war. He spent six weeks in an SS prison, from where he was transported to the transition camp Westerborg. He missed the last train into Germany by a few hours.

The dark side

Vomberg won't forget the compassion of the family that helped him. At the same time he knows from other survivors and from articles and books that several of those who helped Jews

Continued on page 4 ...



Josef Vomberg

Photo: Bert Witvoet

Thinkbit

Generally speaking, adolescence is reached when a child suddenly develops an enormous sense of responsibility for answering the telephone.

J.D. Eppinga

Calvinist Contact

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Red Letter day for Redeemer College

Bert Witvoet

ANCASTER, Ont. — You could tell that the mayor of this rustic town, the local M.P. and M.P.P., the representatives of various colleges and universities were pleased to observe Redeemer's new campus and first graduating class. But their pleasure could not compare with the joy that emanated from faces of staff, students and supporters of Redeemer College on this special day of celebration — November 8.

Some 2,000 guests came to the new facility on Highway 53, to take part in the dedication of the new campus and to witness the conferring of degrees on the first class of graduates.

Sights and sounds of joy

For most the event became a blur of impressions, many of them visual. There were the spacious and elegant

facilities providing shelter from the fall rains. [Several recalled the sod-turning ceremony which spring rain and mud had forced into a turning of dirt in a bushel at the local fairgrounds facilities.] There were the colourful gowns and hoods of the platform party. There were the 40 graduates kneeling down in turn to receive their Bachelor's degree.

In addition there were the sounds of instruments and voices, the readings and the speeches. Some 1,200 watched the proceedings from their seats in the main auditorium; another 800 watched it on a screen in the large gymnasium. All of it was capped by the fellowship that followed in the halls and foyer of the college.

A happy and important day for the Reformed community in Ontario. For fuller coverage of the event, turn to page 12.

Canadian bishops hear lay concerns

Paul De Groot

OTTAWA — Canadian bishops closed a landmark meeting with lay Catholics in October, certain they had started something new, uncertain what it was.

A two-day "study session" brought more than 125 laypeople to the bishops' annual meeting in Ottawa, where they discussed their experiences in the church with about 90 bishops.

How much say has laity?

Bishops from around the world will meet in Rome next year to discuss the role of laypeople in the church. The "laity" are regular, non-ordained members of the church; the term comes from the Greek "laos," which means "people."

The role of laity touches some of the hottest issues in the church. Among the topics which inevitably come up in any debate over distinctions between clergy and laity are celibacy, the ordination of women and whether the 800-million people who sit in the church's pews and fill its collection plates should have any say in the selection of priests and bishops, or on moral questions such as birth control.

The keynote speaker was layman Romeo Maione, an expert in international development. He warned that the church is ignoring rapid change, alienation and spiritual hunger in the secular world, in which 99.5 per cent of its members live.

A Vatican document sent out to help

Continued on page 7 ...

Giving aid without supporting oppressors

Margaret Griffioen

WINNIPEG, MB — Should development aid be withheld from countries with poor human rights? Mennonite Central Committee (MCC) workers caution against a hard-line approach either way.

"Canada should try to ensure that its aid does not contribute to oppression but there may be channels, for instance through non-governmental organizations (NGOs), for giving aid to people in need without contributing to oppression," said MCC Ottawa office director, Bill Janzen.

Janzen was one of three MCC workers who appeared October 29 before the Parliamentary Standing Committee on External Affairs and International Trade to present a brief outlining MCC's work and philosophy and its relationship to the federal government through the Canadian International Development Agency (CIDA).

NGOs build bridges

Work being done by NGOs like MCC in countries with poor [human rights] records is often important "bridge-building" work which recognizes that

there is more to a nation than its oppressive leadership, Stuart Clark of MCC's Overseas Department told the committee.

Parliamentary committee member Lloyd Axworthy asked about MCC's experiences with work in dangerous regions and how the government could better protect NGO workers.

Janzen said MCC could not develop a firm policy because "often it's our workers in that setting, who have grown to identify with those people and are not willing to withdraw. They are willing to stay in an [oppressed] country despite difficulties."

In this issue:

Coping with parents who disappoint you and examining where you are — two articles for young people pp.10,11
The Dutch have not always been appreciated by other nations! Part one of John Marten's look at 17th-century Hollanders p.13
Dutch section features Herman de Jong, Lini Grol and Jacob Geuzebroek pp.18,19



Photo: Bert Witvoet

Calvinist Contact

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What do we mean by headship, anyway?

Whenever there is a discussion in our midst about the husband being the head of the wife, I become a little uncomfortable. It's not that I don't believe that the Bible teaches headship in the family — I do. But I have a hard time explaining how it functions in some fairly good marriages I know.

Many still-in-love married people my age or younger seem to work with the principle of consensus. Husband and wife talk things over and come to an agreement. When they don't agree, one may yield to the other, but it's not necessarily the wife that always yields.

Where, I ask, is the headship in such marriages?

External reps

There was more headship in evidence in the marriages of the previous generations. But in many instances such headship was more external than internal in character. The husband represented the wife and children in societal matters. But no one was kidding anyone about the silent power of the wife at home. Behind every great man was an equally great woman. If the husband did assert himself a lot in the home, it seemed to be at the expense of the development of the wife.

External representation has largely fallen by the wayside today. Both husband and wife vote in civil and church elections. Certain societies allow only one vote per couple, but it can be either the husband or the wife. Often husband and wife jointly own property and run joint bank accounts. Where is the headship in all of that?

Oh, I hear someone say, headship comes into play whenever there is a disagreement. At such time, for the sake of good order, not to satisfy the whims of the husband, the wife yields. Maybe. But that sounds like a rule that is there because of the

hardness of our hearts. What about those couples that don't need that rule. Are they violating the headship principle?

Nature's lesson

One reason seems to make the most sense to me. We don't know all that much about what it means to be male and female. But nature seems to teach us that maleness has something to do with assertion and femaleness with yielding. The male generally is stronger physically. The female generally has inner strength that a male has less of. Is there a purpose for that?

In the light of what the creation is saying about male and female, is the upcoming generation running the risk of emasculating the male and making the female less feminine to the point where their children will become confused about their roles in life? I don't know. I raise this point in an effort to find confirmation for the headship principle, but I do so with a great deal of hesitation.

Why do I hesitate? Mainly because I see too many traditional males stuck in a wrong kind of masculinity. The way our society treats the male-female relationship in advertising and entertainment is a case in point — women are treated as objects. Also at the emotional level, too many of us men are hopelessly crippled. I just don't see enough good modelling going on, even among Christians, to help me feel good about the application of the headship principle.

If only one didn't have to love each other as husband and wife, I would have much less difficulty with the concept of headship. But the idea of a loving partnership seems to rule out automatic or official leadership. How do we resolve the fact that the Bible (and perhaps nature) seems to teach headship and life seems to teach partnership? Either I misread scripture or I hear life wrong. Or can the two positions be reconciled?

Longer Letter

Kuyper's terminology needs re-evaluation

Your editorial "Kuyper's Currency in today's Marketplace" (September 26 issue) and your accompanying article about his terminology (church institute and church organism) were very much to the point. If one listens to today's numerous ecclesiastical pronouncements on almost any topic under the sun, one could be forgiven for thinking that we have returned to the Middle Ages when the church sought to regulate the details of public life and when the freedom of the believer was non-existent.

Kuyper's belief that the instituted church should stick to its task of proclaiming the gospel, providing for the sick and the poor, discerning the spirits, is as relevant today as it was then. Indeed, we should be on guard against those who demand church involvement in the complex questions of government, industry and labour. Such involvement is a new form of medieval clericalism; it makes the Church of the Lord the judge of public policies, a task that is foreign to the essence of the church.

Who speaks for Christ?

However, I do have some

reservations about Kuyper's terminology when he uses the term "church as organism" to describe the engagement of Christ-believers in politics, education, labour relations, journalism, etc., especially when this is done via Christian institutions and organizations. To be sure, today we need Christian schools and organizations more than ever before. But I question the use of the word "church as organism" for such activity.

Dividing the church into an institute and an organism, into two separate compartments as it were but nevertheless together forming the Church of Christ, may easily leave the impression that, for example, the CLAC is Christ's spokesperson in labour relations, CPJ in politics, etc., etc.

The church, while not infallible, must always speak authoritatively and boldly proclaim the will of the Lord. Christian organizations on the other hand, while direly needed in this secular world, deal with the nitty-gritty issues of the day, the complexities of a modern society where the will of the Lord is not so easily discernible, if at all. In doing so they seek to be guided by the norms of

scripture (*that* distinguishes them from secular organizations) but they should always be aware of the limitations of their insight.

In other words, Christian organizations may at a certain moment advocate free trade or a guaranteed annual income, provided they do so on the basis of their fallible Christian insight and not because the Lord says so.

Tie may hinder

When the actions of Christian organizations are tied to the church (as the term "church as organism" does), this may have a schismatic effect within the church institute, since there are sincere Christ-believers who (rightfully or wrongfully) disagree with some of these actions. Also, it may deter outsiders from joining the church.

In the 1930s the well-known evangelism minister, the Rev. J. J. Buskes, left the Christian political party in Holland (the A.R. Party), partly because he felt that the perceived tie between that party and the church hindered his efforts to gain others for Christ. While I would disagree with most of his reasons for leaving the party, his objection to a close

identification of church and political party was valid.

Much more should be said, especially on the task of the church, but space prevents that. I refer the readers to my article on this topic in the December issue of *The Guide*. But I believe that Kuyper's terminology where it concerns the church as organism is unfortunate. At least it makes me uneasy. Perhaps we could engage in a communal search for a better understanding about the calling of the church and the place and task of the believer in the marketplace of life.

**Ed Vanderkloet,
 Rexdale, Ontario**

Contacting all Calvinists!

Dear reader:

The response to two half-page ads asking you for input on what you would like to see changed or kept in **Calvinist Contact** has not been overwhelming. To date, we have received six letters. That's less than one per 1,000 subscribers!

It's tempting to speculate on why the response was so low. Let's just assume that the ad did not communicate to you the importance of reader input.

Christian journalism is a good venture. As editor, I have not lost the sense of excitement that goes with carrying out a task that is both suitable to my character and important for the community I try to serve. But I need help. One person cannot produce a first-rate paper. A full-time staff cannot put out a quality paper. A group of columnists and feature writers cannot do it either. What is needed is a joint effort by an editor, a staff, columnists, writers **AND AN ACTIVE READERSHIP.**

We generally get letters when we make a mistake or ruffle someone's feathers. Some of you put positive comments on your subscription renewals. We appreciate all that. But what we especially appreciate is you thinking along with us, taking an editorial thought a step further, suggesting another tack than the one taken by a columnist, sharing with the community an insight that God has given to you. That stimulates and encourages all of us.

I should have told you all this in the original ad. I should have explained that during the months of September and October the flow of mail to the editor was sluggish, and that I was beginning to wonder whether we were doing something wrong. Are we putting you to sleep? That's why I thought I would ask you the question "If you

were the editor, what would you change, what would you keep?" We would really like to know.

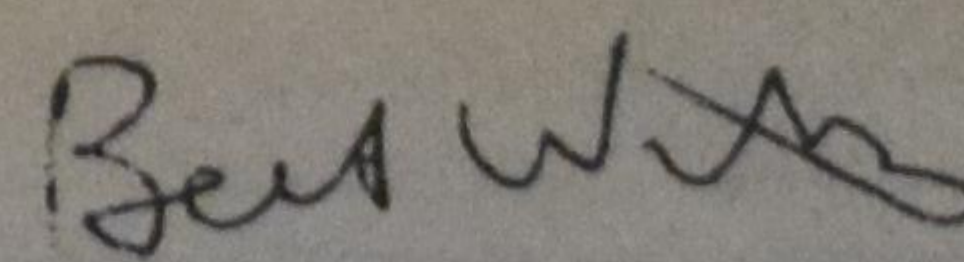
So, we have decided to move the deadline for letters up from November 21 to January 2. In the meantime, we will hold on to the six letters we have received so far, treasuring them as signs that our ad was within shouting distance of at least a few readers. Then, on January 2, we will publish several letters, provided a significant number of birds in the bush will join the six we now have in the hand.

For the future, I invite you to take a more active part in our discussions. Be a contacting Calvinist.

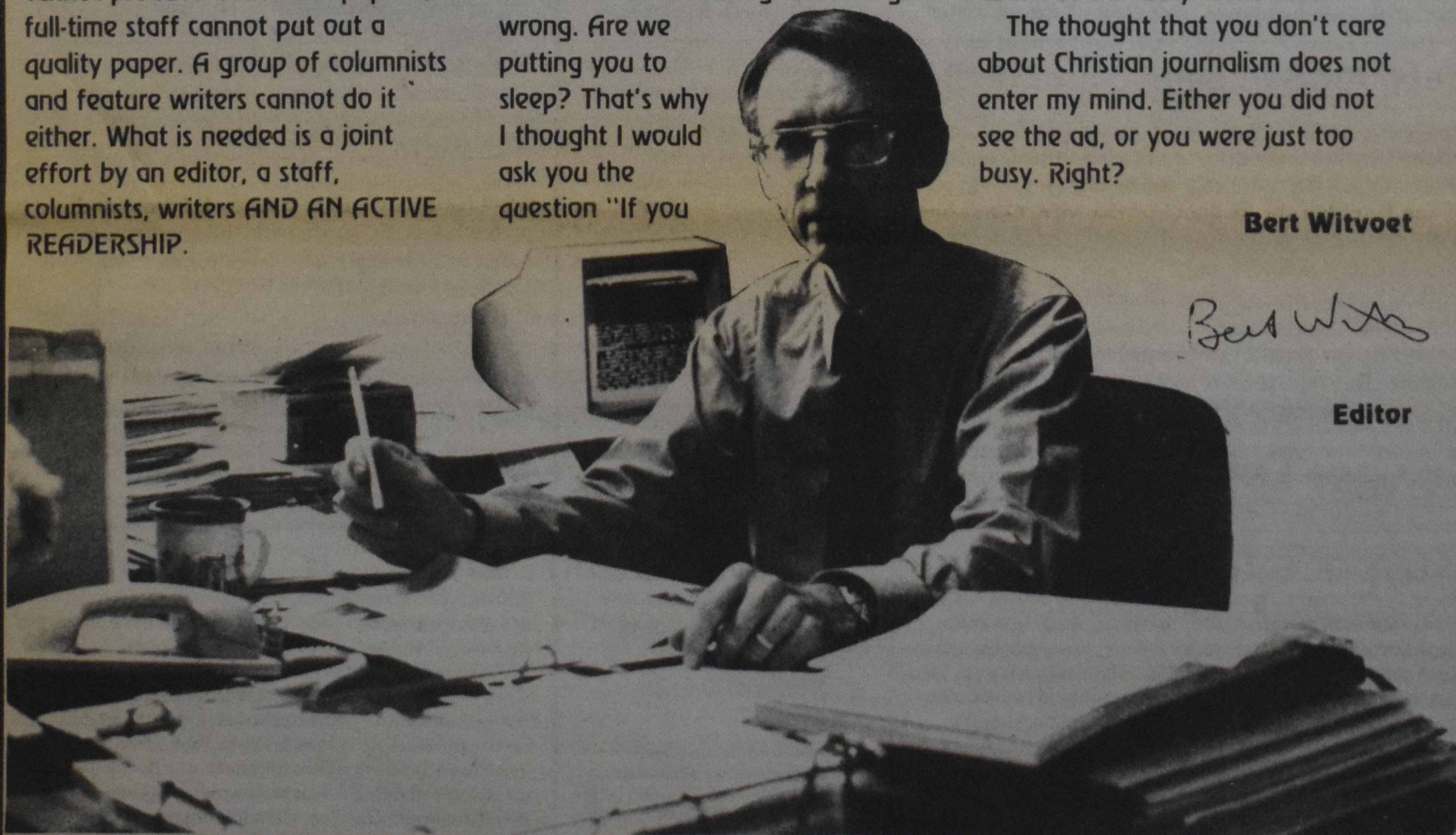
Please mention us in your prayers, as we do our daily work here.

The thought that you don't care about Christian journalism does not enter my mind. Either you did not see the ad, or you were just too busy. Right?

Bert Witvoet



Editor



Mail to: "Contacting all Calvinists," Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3

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News

Percentage of Jewish Holocaust victims highest in Holland

... continued from page 1.

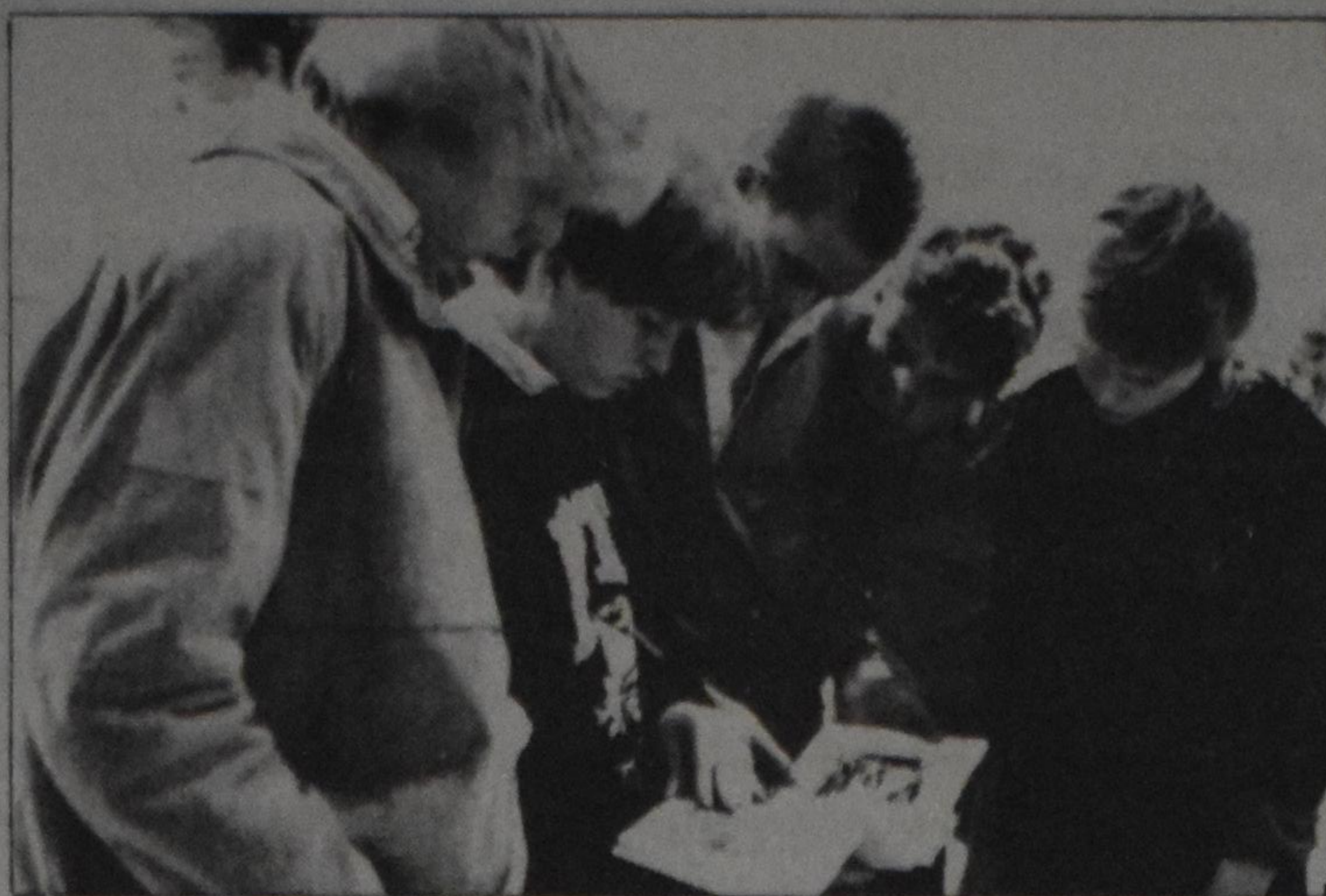
did so for economic reasons. It is a fact that far fewer Dutch Jews survived than were exterminated.

What were the reasons for the high casualty rate among Dutch Jews? First of all, Holland had a very dense population. It is difficult to hide in a country that has few forests. One had to hide not only from the police or German forces, but also from the neighbours, the baker, the milkman, postman, servants and relatives.

A second reason was, Holland had a very efficient registry system in place since the time of Napoleon. Everyone was registered at the town hall according to religion.

In addition, the Dutch government, anticipating war-time rations, had in 1939 ordered everyone to carry an identity card. All of this made it easier for the Germans to find out who were Jewish.

The final reason is that so many people and institutions in



Beacon students page through a booklet depicting the horrors of the Holocaust.

war-time Holland co-operated with the Nazis. Before the war, the Jewish population in Holland stood at 150,000. At least 106,000 of these perished.

Today, there are only some 10,000 Jews left in Holland, most of them aged. A large number, like Josef Vomberg immigrated to other countries. Many of them sought greater security by going to Palestine.

Tons of bonemeal

Vomberg only touched on

the horrors of the Nazi years, not wanting to upset the students, realizing that 40 years has put too much distance between his youthful audience and the Holocaust to make it seem real.

He did read a small portion of a transcript of testimony given at the Nuremberg Trials:

"From 1943 the Germans, in order to utilize the bones which were not burned, started to grind them and sell them to the firm Strem for the manufacture

of superphosphates. In the camp there were found bills of lading, addressed to the firm Strem, of 112 tons and 600 kilograms of bone meal from human corpses. The Germans also used for industrial purposes hair shorn from women who were doomed for extermination."

The reality much worse

Vomberg invited students to look at some of the documents and picture books he had taken along. There on the table lay the yellow star with the word

"JOOD" (JEW) printed on it. It was the one that Josef had to wear during the war years.

There lay the I.D. card of his wife with the fat letter "J" stamped on it twice by the Germans to indicate that she was Jewish. There were papers from the camp he had been in for some months.

Vomberg did not want to explain what happened in the concentration camps. You can read about that in the books, he said. "Keep in mind that the reality was much worse."

JUST A MOMENT/HERMAN PRAAMSMA



"I would rather have you ask one right question than give 10 correct answers."
(Anonymous, attributed to a great many teachers and professors)

Language is a beautiful tool, but one which requires a great deal of *precision* in handling.

For example, have you ever considered that the answer you get depends on the shape of your question? If the question is not really precise, the answer will invariably be ambiguous or misleading.

When I ask a group of catechumens, "Did you all have a chance to read the assigned material this week?", I might get a chorus of "yeses." However, if I'm a little bit with it, I know I should ask, "Did you all do the assigned reading?" The response might be total silence. You see, although they all had the chance, the possibility is very real that no one used that chance.

The most famous example of an answer depending on the shape of the question is so marvellous that I must share it with you. It seems that some years ago, in a very strict monastery in Italy, there were 75 monks who spent the better part of the day in prayer. They were not only pious however, they also liked to enjoy a good cigar from time to time.

In an irrepressible desire to combine the long hours of prayer with their favourite pastime, they sent a petitioner to the Pope in Rome with the question, "Is it allowed for us to smoke while we pray?" The papal answer was an immediate and clear, "NO!" On receiving this discouraging news the monks scratched their collective tanned heads and sent a second envoy to Rome who returned after some weeks grinning from ear to ear. He said, "It's OK brethren, we may light up now! The Pope was deeply moved by our piety and immediately granted our wish!" How did this second monk do it? Simple. He rephrased the question, "Your Holiness, might we be allowed to pray while we smoke?"

My own favourite question, when my offspring were younger, and I wanted them in bed at seven, was to ask them at 6:50, "Would you like to go to bed now, or in 10 minutes?" They always chose to be in bed by seven.

You will have caught on by now that not only does the answer depend on the shape of the question, but that the question can be shaped to produce a desired answer. Questions can have a tremendous *manipulative* power. Questions are not neutral, objective, "innocent inquiries."

Questions can be two-edged. They can show interest, they can comfort, they can spring from a genuine desire to learn more about people, ideas or things. They can also prejudice a conversation, hurt another person, or stimulate unwholesome gossip.

It is not only the *shape* of the question that is important, but also the *intent*. And that intent is a matter of the heart. Unquestionably.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Keep AIDS in perspective doctor warns

(Canadian Scene) — "We mustn't forget that fear of a disease can itself be a communicable disease," says Dr. David Stewart, of Toronto's Sunnybrook Medical Centre.

Stewart, who specializes in occupational health and sex therapy, says health care professionals should bear this fact in mind when dealing with AIDS and should work to clear up misconceptions about the disease which has been highly publicized often not in the most factual manner.

He points out that, in the fall of 1984, a Canadian project involving 180 hospitals was set up to study the hazards to hospital workers handling AIDS patients. The study used a combination of periodic blood tests and physical examinations.

The study has not disclosed a single case of occupational exposure to the AIDS virus or the AIDS antibody in any of the workers in the 180 hospitals. "Which" says Stewart, "has gone a long way to easing the minds of hospital staffs."

He adds that, with some 4,000 deaths a year in traffic accidents in Canada, AIDS is statistically a lesser problem. Up to July 1986, a total of 614 people in Canada had been diagnosed as having contracted AIDS since its discovery, and 311 of these have died.

Facts distorted

Misconceptions of AIDS develop through ignorance, prejudice and hysteria. "In the first place" says Stewart, "the news media did an admirable job in communicating the AIDS story. But today, some

of the fears of AIDS derive from media stories which sensationalize individual cases.

"The facts are that AIDS presents a serious problem for homosexuals, but for heterosexuals there are distinctly different, and lesser, risks. In their determination to avoid the appearance of being discriminating against homosexuals, the media sometimes omit to mention these differences. While in a tolerant society this may be an admirable sentiment, it can lead to an unwitting distortion of the facts."

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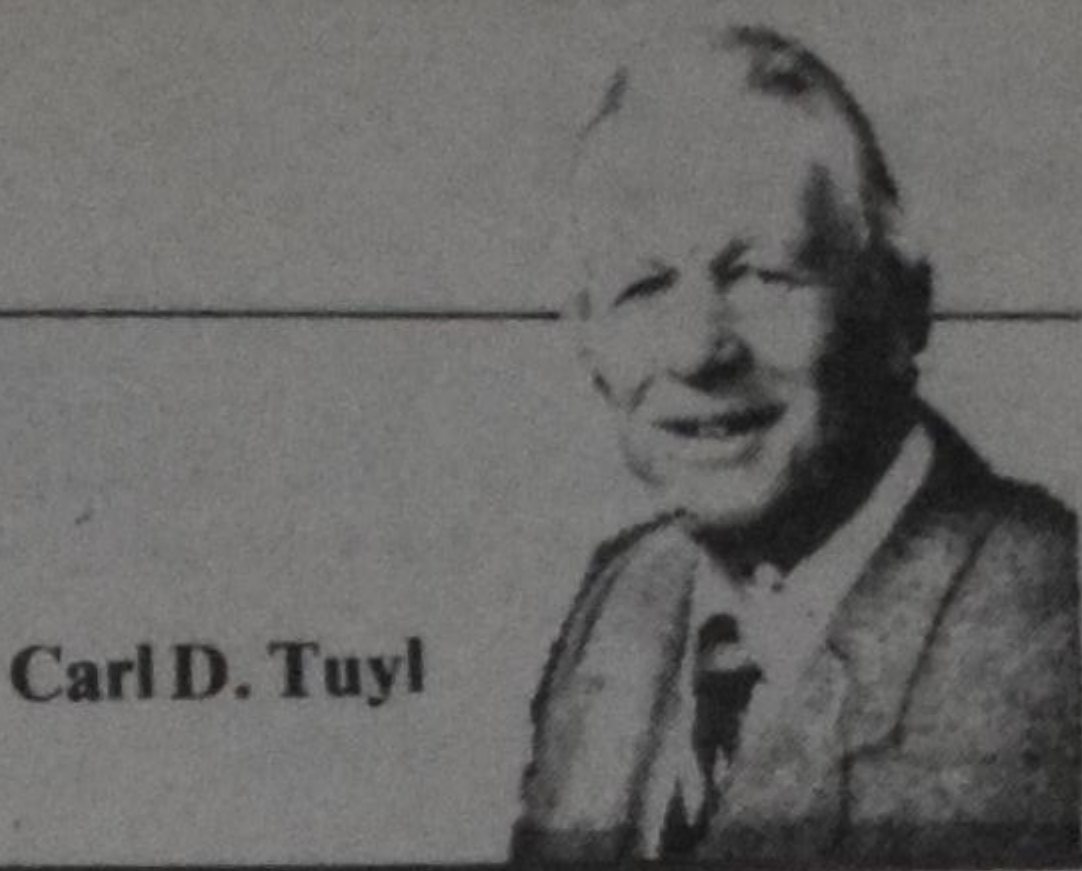
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Pressreview



Carl D. Tuyl

It is tit for tat, you touch me I touch you, in the trade relations with the good old U.S. of A. Under pressure from protectionist legislators, the Reagan administration slapped a hefty 15 per cent tariff on imported Canadian softwoods. Pat Carney came back like a true champion. She shook off the left hook and countered with a sharp jab to the chin: a fat tariff on U.S.-produced corn.

It won't hurt all that much for the *New York Times*, which is on our side by the way, reported that only one per cent of American corn goes to Canada. It is a nice comeback though; let your opponent know that he'd better be careful. Now if Pat would really want to land an uppercut, how about a tariff on Florida products. We can all drink carrot juice instead of orange juice can't we now?

The Liberal Party begins to look more and more like a street scene in Beirut, with 666 fighting factions shooting at each other. Out of the already somewhat mouldy woodwork, comes Monsieur Marc Lalonde to open heavy mortar fire at Turner's position. Monsieur Lalonde wants to set the clock back a couple of decades and pull some of the rank and the weight he once possessed. There is, however, no going

back. What was, was, and does not return; which is one of my proverbs. The next generation has already taken over the Liberal Party, and Lalonde is no more than a veteran with boring stories that nobody can relate to anymore.

Against the advise of *Calvinist Contact*, the government lobbied (assailed would be a better word) by U.S. government and the multi-national drug manufacturers brought back the patent protection bill which will no doubt increase drug prices in our land. Assurances that it won't be so, remind me of Mayor Drapeau's assurance that there was no more chance of the Olympics costing money than a man having a baby.

Mayor Drapeau, the last surviving ruling Canadian dictator, left the Montreal scene filled with monuments to his greatness, and a whole lot of unpaid bills.

Will the real Bourassa stand up please? Yes, he will with Bill 160, which makes strikes in the health care sector pretty well equal to high treason. A hard-nosed realist, Bourassa is, a realist who is willing to give up nationalist dreams for the cash of an airplane maintenance

contract. Paris vaut bien une messe!

We were allowed to get a little whiff of smelly stuff, when someone lifted the lid on the septic bed of international politics. The White House sending arms to Iran in order to induce Khomeini to free hostages held in Beirut, and France sending shiploads of cash for the same purpose. All the while of course, condemning international terrorism. The French prime minister made it even more disgusting by publicly thanking even Algeria. Yet decorum had to be maintained of course and when South African Prime Minister Botha came to honour South African veterans who had died on French soil, the government was nowhere to be seen.

I am not implying that Botha should have received red carpet treatment, I am pointing out the fact that politics, especially on an international scale, do not have a double standard, but at least a quadruple standard. Politicians here and elsewhere clamour for more appreciation and dignified treatment. It is hard to bring up admiration for the majority of them, for we know them by their fruits, don't we?

The Swiss known for their chocolate, expensive watches and bank discretion, let the world know that there was more to their national production process than such minor accomplishments by poisoning the water of half of Europe, courtesy of the fire department of Baden Baden. The Rhine, never known for its purity, became a sewer of deadly mire.

In a deed of pure and unadulterated altruism I read for you the *Fort Lauderdale News*. There I read that the Rev. Pat Robertson is sure that God wants him to run for president, but that he is not yet quite certain whether the voters agree with God. Right you are Rev. — a stiff-necked people they are! And where else could you attend the "World's Longest Softball Game" than in Fort Lauderdale? It went on from Friday 6:00 p.m. till the next Sunday 4:00 p.m. Why do they give Nobel Prizes for those silly little things like peace and medical research. Should not at least one Nobel Prize go to Fort

Lauderdale?
Of course I read the classifieds. That's where I learn about life. This from the *Fort Lauderdale News*: "Pretty young woman seeks kind sensitive man under 39, no drugs." And here I was taught that life begins at 40.

The latest rumour? Sure, just ask me. It is rumoured that a congregation of our denomination is so enamoured by the anti-drug campaign that the consistory requires the minister to submit a urine sample to the elder of service every Sunday.

And here is something that strikes many people a bit strange: that Minister's Pension Fund is offering financial advise at \$40 a crack. There are people who maintain that it should be the other way around, the Fund should take courses in financial management.

Carl D. Tuyl is pastor of the CRC in Kingston.



You can still extend Christmas greetings through C.C.

Just a reminder that the deadline for season greetings to appear in the Dec. 5 issue is **Wednesday, Nov. 26**. Every year subscribers to *Calvinist Contact* use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of \$15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

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Church

Literature in native tongue breaks ice

Ellen Zwart

Many of the seamen that dock at Canadian ports are acquainted with Jack Dresselhuys in Vancouver and Hans Uittenbosch in Montreal. Both men, chaplains of the Christian Reformed Church, are involved in ministry to seafarers.

Tony Maan, recently-appointed pastor to Brooks, Alberta, Christian Reformed Church, worked with Dresselhuys in the port of Vancouver last summer. For the past 11 years, Ministry to Seafarers has hired an assistant to share the workload which greatly increases during the summer.

More ships ply Canadian waters

Last summer was the first time some sailors entered Canadian waters. Many of the luxury liners they man were previously employed in the Mediterranean Sea. Because of the terrorist attack on the Italian liner Achille Lauro in 1985, many cruise ships were rerouted to North America.

Writes Dresselhuys: "Many passengers didn't want to spend their vacation (and money!) close to the Middle East."

Although the ships are sumptuous, the lives of the seamen who make their living aboard them, is difficult. As a rule, many work seven days a week, 12 hours per day for many months. The majority hail from Third World developing nations such as Korea, Honduras, Costa Rica, Guatemala, Chile and Peru.

Literature essential to communicate

It was Maan's job to befriend the sailors and share the gospel of Christ with them. Literature in the native

language of the sailor was an excellent way to start a conversation, an "indispensible tool."

Maan shares his frustration at attempts to communicate with someone whose language is foreign: "Picture yourself facing a stranger from the oriental world. You try to communicate verbally but quickly discover that the stranger before you knows no English. Gestures are to no avail. Faced with such a predicament, what would be the best way to communicate with this stranger?"

"Literature written in the strangers' languages will break down silence brought on by language barriers.

"Often I have struggled to convey to a Korean deckhand that I was the seafarers' chaplain, only to be confronted

with a blank stare and a hopeless shrug of the shoulders. However, when a Korean sailor sees in my hand a Korean newspaper or booklet, his eyes will light up and his lips form into a smile. Understanding and some communication can begin.

"Even world maps can serve this purpose effectively."

Maan is convinced the literature has lasting value. "One never really knows where material will lead and who will read it.

"Several times this past summer I have boarded a communist Chinese ship. The sailors on these ships are often eager to receive some Christian literature," states Maan.

Tony Maan and Jack Dresselhuys submitted information for this story.

Religious freedom undefended

When Mr. Moon of the Unification Church got in trouble with the Internal Revenue Service, an impressive array of religious leaderships came to his defense. Now, Charles Colson of Prison Fellowship writes, there is another case of religious freedom, and the religious leaderships are conspicuously absent.

In Collinsville, Oklahoma, the Church of Christ applied Christian discipline to a member who was openly living in adultery. After meetings with the member, the elders finally warned her that, if she did not repent, an announcement would have to be made to the congregation and fellowship would be withdrawn. When that happened, the member sued for invasion of privacy and emotional distress, and was

awarded \$390,000.

Put aside for the moment what you might think about adultery and church discipline. Colson is making a different and very important point:

"Admittedly, the elders of the Collinsville Church of Christ are not as glamorous, rich, or politically well connected as the Reverend Moon. If they erred, perhaps it was on the side of too rigidly enforcing the Bible — but I have trouble faulting that. In any event, unlike the Moon case, there were no full-page ads in newspapers, no briefs filed, no national organizations formed to warn of threats to religious liberty.

"Even if there is an issue of religious liberty in the Moon case, the threat in the Guinn case is demonstrably greater. If the U.S. government seized all of our bank accounts, it could not destroy the church; but if it successfully prevented the church from requiring that its members obey biblical standards, we might as well close our doors.

"So why the passionate defense of Moon, and the embarrassed silence toward the Collinsville elders? One would hate to think that money, advertising and powerful political connections are more important to church leaders than holiness."

Reprinted from The Religion & Society Report, September, 1986.

Pastoral Pondering

Listening can lower your blood pressure

Joe Veltman

The November issue of *Reader's Digest* carried an article entitled "Why listening is good for you." It was condensed from *The Language of the Heart*. In this article, James J. Lynch reported that listening tended to reduce blood pressure and that in general having a listening ear is good for your heart. Talking tends to bring blood pressure up and people who are poor listeners, tending to dominate discussions or worry about what to say next, are more likely to have heart disease.

Toward the end of the article he writes, "So how can we enjoy conversation yet keep blood pressure down? By listening more ... by alternating between talking and paying close attention" Then he concludes by saying, "The responses of our heart, blood vessels and muscles when we communicate with spouse, children, friends and colleagues is as vital to our cardiovascular health as exercise or diet."

The implications of this for the Christian life fascinate me. I would hasten to put God at the top of the list of persons with whom we communicate. In particular, in this pondering, I would like to reflect on the meaning of this for our "Sabbath." For our rest.

The article suggests to me that in our daily life there ought to be an alternation between talking and paying close attention to God. Our whole life is our response to God, also in our daily service. But daily too there should be times of rest when we converse not only with the loved ones around the table, but with *The Loved One*. And we should remember that prayer is as much listening as talking.

Come Sundays, we should at times listen to the voice of God in nature. The leisurely stroll on Sunday afternoon and the sound of fine music are ways to listen to the creation revelation.

Most central of all is God's revelation in His written Word. We are called to listen to it. In particular, on Sundays we are disciplined to sit still and *listen* in church. I am curious whether reading God's Word for ourselves is as good for the heart as having it read and preached aloud. At any rate, the discipline of Sunday services makes sure that, in fact, we do take time to listen. And it would seem that this is good not only for the spirit, but for the body as well. The whole person is blessed by listening to a sermon. This suggests that, for our physical well-being alone, going to church is good for us.

The article concludes that good communication is as vital to health as diet and exercise. This is not to say that the Christian is careless about diet and exercise; such carelessness is also worldly. But let the world duly note that a day off to listen is good for the body, and that listening is as important as sports for health.

There is also a neat affirmation here of the typically Reformed "conversational" structure of worship, of revelation and response. It is good for the congregation to listen, so there should be a good balance of listening and responding, and if there is going to be any bias, it would seem that the best interest of the congregation is served in listening. This also suggests, of course, that it is not so good for the minister to preach sermons that are too long either. Or to ponder too long on this page?

Joe Veltman is pastor of Riverside Christian Reformed Church, Wellandport, Ontario.

Church news

Christian Reformed Church

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--to North End Mission, Halifax, N.S. (All Nations, Halifax, N.S. calling church), Rev. John Van Donk of Fremont, CA.

--to Christ Community, Victoria, B.C., Rev. Hank Pott of Tacoma, WA

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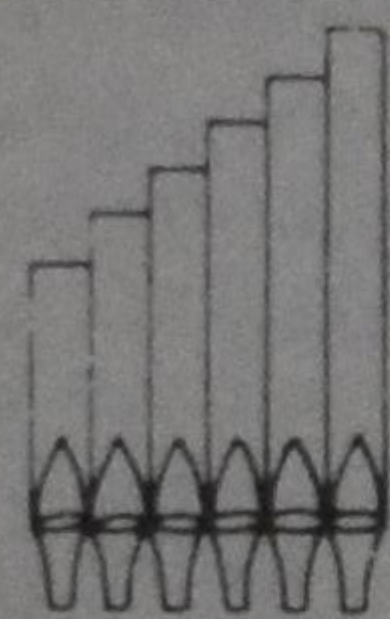
Rev. Jake H. Binnema Jr., box 418 Dresden, ON N0P 1M0

Classis meeting

Classis Hamilton will meet in Ancaster Chr. Ref. Church, Ancaster, Ont. on Jan. 21, 1987. All agenda materials should be submitted to Rev. R. Stienstra, Stated Clerk, before Dec. 11, 1986.

New time of worship

Maranatha Chr. Ref. Church of Cambridge, Ont. share facilities with Forward Baptist Church, 94 Elgin St. South. Temporary time of services is 9 a.m. and 5 p.m. Effective immediately.



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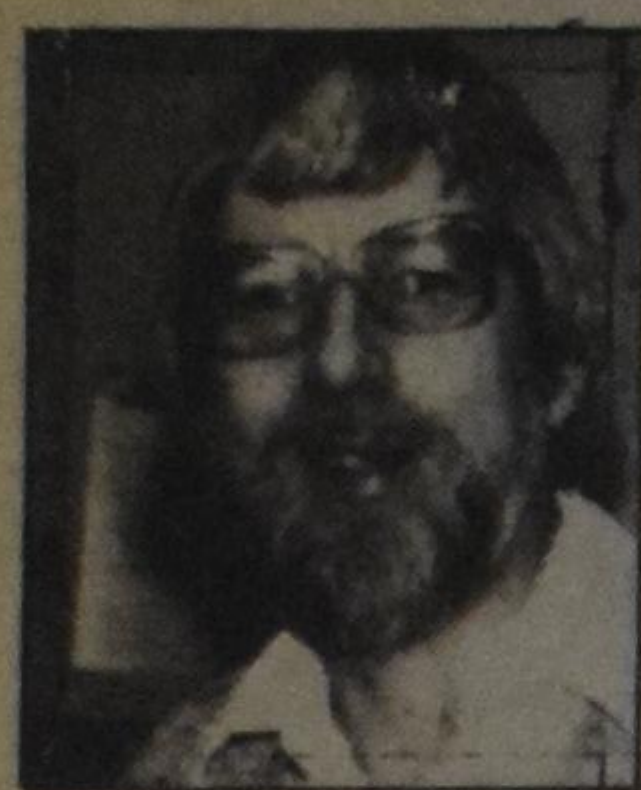
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Presbyterian Comment

Robert Bernhardt

Presbyterian concerned about renewal

Church renewal groups are a contemporary phenomenon in most mainline Protestant denominations. In keeping with this trend, the Renewal Fellowship was established within the Presbyterian Church in Canada. Recent indications are that this relatively new group is not only surviving but making substantial advancements.

A one-day conference sponsored by the Renewal Fellowship brought together over 200 people in Chedoke Presbyterian Church in Hamilton, Ont., on November 1. The theme adopted was "Small Groups Renewing the Church" featuring guest speaker, the Rev. J. Hans Kouwenberg of St. Giles Presbyterian Church, Prince George, B.C.

Seven additional leaders focused on various aspects of organizing small groups for the accomplishment of Christian ministry. The workshops highlighted different types of groups

such as covenant groups, social action groups, neighbourhood/evangelistic groups, and Bible study/prayer groups. Some workshops also focused on dealing with the challenges of small group organization by tackling such subjects as leadership, quality/content control, the psychology of small groups, and even conflict in small groups.

Conferee, the Rev. A. Donald MacLeod, also chairman of the board of directors of the Renewal Fellowship, was enthused that over 80 of the people registered had "no previous contact with the Fellowship and came from the Hamilton-Niagara area, where we are still largely unknown." Overall registration response, he said, "had exceeded all their expectations."

Series of conferences

The Conference in Hamilton is but one of an ongoing series of similar

educational events that are being held in various parts of Canada. Plans have already been announced for a renewal day entitled "Renewal in Worship" at Bridlewood Church in Toronto on January 10. Dr. Eric Alexander of St. George's Tron Church in Glasgow, Scotland, will be the keynote speaker.

The organization of such workshops and conferences is just one of four declared objectives of the Renewal Fellowship. Basically, the Fellowship is seen as a means of "contact and encouragement amongst those concerned for renewal within the Presbyterian Church in Canada." It intends to promote publications that promote those concerns. It also intends to "encourage the development of programs in the areas of prayer, intercession, small groups and evangelism." The periodical Channels, published quarterly, are another visible indication of the Fellowship's progress

towards implementing its goals.

The Board of Directors of the Renewal Fellowship is composed of 20 individuals drawn from across Canada. To sustain its focus on the specific circumstances of the Presbyterian Church in Canada the Fellowship requires that all Board members be "communicant members in good standing" whereas general membership in the organization is open to adherents as well as communicants. The obvious energy of the Renewal Fellowship, coupled with the apparent widespread concern for renewal within the church, suggest that this organization may have a significant role to play within the Presbyterian church in the coming years.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Canadian bishops hear lay concerns

... continued from page 1.

churches prepare for the synod, for instance, makes only one reference to "the persistent danger of scientific and technical development."

Aside from that, Maione said, "the document could have been written for any century."

Maione urged the church to give laypeople a decision-making role, put more effort into training and nurturing laypeople, and given women scope for their aspirations.

Several themes emerged from workshops Sunday and sharing sessions Monday: The church must treat laypeople as adults.

"In my parish we are spoken to as if we don't believe in Jesus. It's an insult," said Marg Bacon of Toronto.

"When my children grew up I couldn't hold them in my

arms any more. I had to change my way of dealing with them," said another woman.

Out of touch

Laypeople often mistrust the church hierarchy, feeling it is sometimes out of touch and disregards lay experience.

"If I believe God is present in youth, I should listen to the presence of God in them," rather than dismiss their insights and concerns, said one.

"I see a great distance between the ideal theory that the church proposes and the actual facts even in my own family," said Montreal layman Jean Fortier.

Lay people are often more effective ministers than celibate, hierarchical clergy. Organizations to help the separated and divorced, for instance, are stepping in where the institutional church has

not.

Large, impersonal parishes cannot be sensitive to the life experience of laypeople. "We need a new structure," in which small groups foster Christian commitment, lifestyle and growth, said Kilian O'Donovan, principal of a Catholic Bible school in Radway, Alberta.

Although many people are spiritually nourished by the church's liturgy, they are rarely challenged by it. Catholic parishes are often middle-class institutions isolated from deep social needs, said lay theologian Janet Somerville.

Mass only part of being Catholic

Next year's meeting in Rome should emphasize that "going to mass is only part of the practice of being Catholic," Somerville said. Social justice

within families, businesses, the church and the world are also part of being Christian, she said.

Many Catholics are already living out their faith effectively in the world, but they receive little recognition from the church, and are rarely utilized by it.

This "prevents the Christian community from being enriched by the Christian living that goes on in so many members and lives" said Archbishop Alphonsus Penny of St. John's.

Canadian bishops are hoping to send at least one layperson to the meeting in Rome next year, said Bishop Bernard Hubert, president of the Canadian Conference of Catholic Bishops. While the laypeople will probably not be able to vote, they will be able to speak and participate in workshops, he said.

Laypeople from across Canada listen

The weekend meeting was the first time Catholic laypeople had met among themselves on a national scale, added Mary Matthews, president of the Conference of Catholic Lay Associations.

"There has been a wealth of sharing among lay people themselves. It's interesting for lay people in the Maritimes to hear people from other parts," she said.

It is too early to make such meetings part of the church's national structure, Hubert cautioned. He said the church must learn to involve its laypeople at the grassroots, with general meetings at the parish or diocese levels, before using them this way at the national or international level.

"The universal church is not prepared for this at this time."

New Zealander hurts religious feelings of Muslim

KAJANG, Malaysia (EP) — New Zealander Grant Terrance Nesdale, 28, was sentenced on August 1 to a day's jail term and fined \$1,000 Malaysian (about \$390 U.S.) for wounding the religious feelings of a Muslim, according to Dan Wooding, chief correspondent of the Open Doors News Service.

Nesdale was associated with Youth With A Mission (YWAM) and was in the country as part of the YWAM missionary training program.

Fellow New Zealander Julian Mary Miessen, 27, who is also with YWAM, was acquitted. She had been charged with showing her approval by nodding and

smiling when Nesdale committed the alleged offense.

The court found Nesdale guilty of allegedly saying, "Your Islam is not original," "Your Quran is not true," and "Prophet Mohammed is not true," with the deliberate intention of wounding the religious feelings of businessman Mohamad bin Mahmood. Nesdale was said to have committed the offense in front of Mohamad's house. The charges carry a maximum sentence of a year in jail, or a fine, or both.

In acquitting Miessen, a church receptionist, Magistrate Naim Darwish said he was satisfied that the defense had cast a reasonable doubt on the

prosecution's case.

Nesdale paid the fine and served out his one-day sentence by sitting in the courtroom for one hour, which under Malaysian law is considered adequate.

This was the first time the law against hurting the religious feelings of an individual has been tested in Malaysia, where more than half of the 16-million people are Muslims. Observers believe this test case is part of a toughening of attitudes in Malaysia as part of the "Islamization" of the country.

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Science

When sound becomes fury

Rex Keating

(UNESCO features) — Ever since the Industrial Revolution we have been steadily making our planet uninhabitable. On all sides one sees the effects of the waste products of technology on our rivers, our countryside, our towns and on the air we breathe.

There is one form of pollution, however, which is unseen and not generally recognized for the danger it is: noise. The overall loudness of environmental noise is doubling every 10 years and it represents a sinister threat to our health and well-being. Mounting clinical evidence suggests that coronary diseases, hypertension, physiological disorders and emotional stress often stem from overexposure to noise.

Traffic noise

A study conducted at London's Heathrow Airport indicated a higher incidence of mental illness among those who lived in the neighbourhood compared with those outside the range of the aircraft clamour. According to a French study, noise is the cause of 70 per cent of neuroses in the Paris area. Airport noise and traffic roar come high on the list of culprits.

Auditory effects of over-exposure to noise are directly destructive in that the microscopic hair cells that transmit sound from the ear to the brain are so damaged that deafness can result. Constant exposure to the clatter of machinery in factories and in mining industries may cause partial or total deafness in the work force. Various governments have introduced legislation to limit mechanical noise but as often as not the regulations are not enforced; it costs money to quieten machinery.

In Britain the recommended limit to noise at the work place is 90 decibels. Other industrialized countries set the limit at 85 decibels, but anything above 90 is a health hazard. However, in many industries, heavy engineering, textile mills and bottling factories to give but three

examples, workers have to endure levels as high as 110 or 115 decibels.

Household appliances

Industry is far from being the only source of noise pollution. Mention has already been made of airport and road-traffic noise but one has to look no further than at an ordinary household to discover the array of noise-producing appliances it contains — dishwashers, vacuum cleaners, blenders (93 decibels), lawnmowers (above 95 decibels), and in hot countries, airconditioners. The level of rock music in a discotheque often exceeds 110 decibels and a study carried out in the United Kingdom at Leeds Polytechnic in the mid '70s suggested that up to a million teenage rock music addicts had suffered some degree of hearing loss.

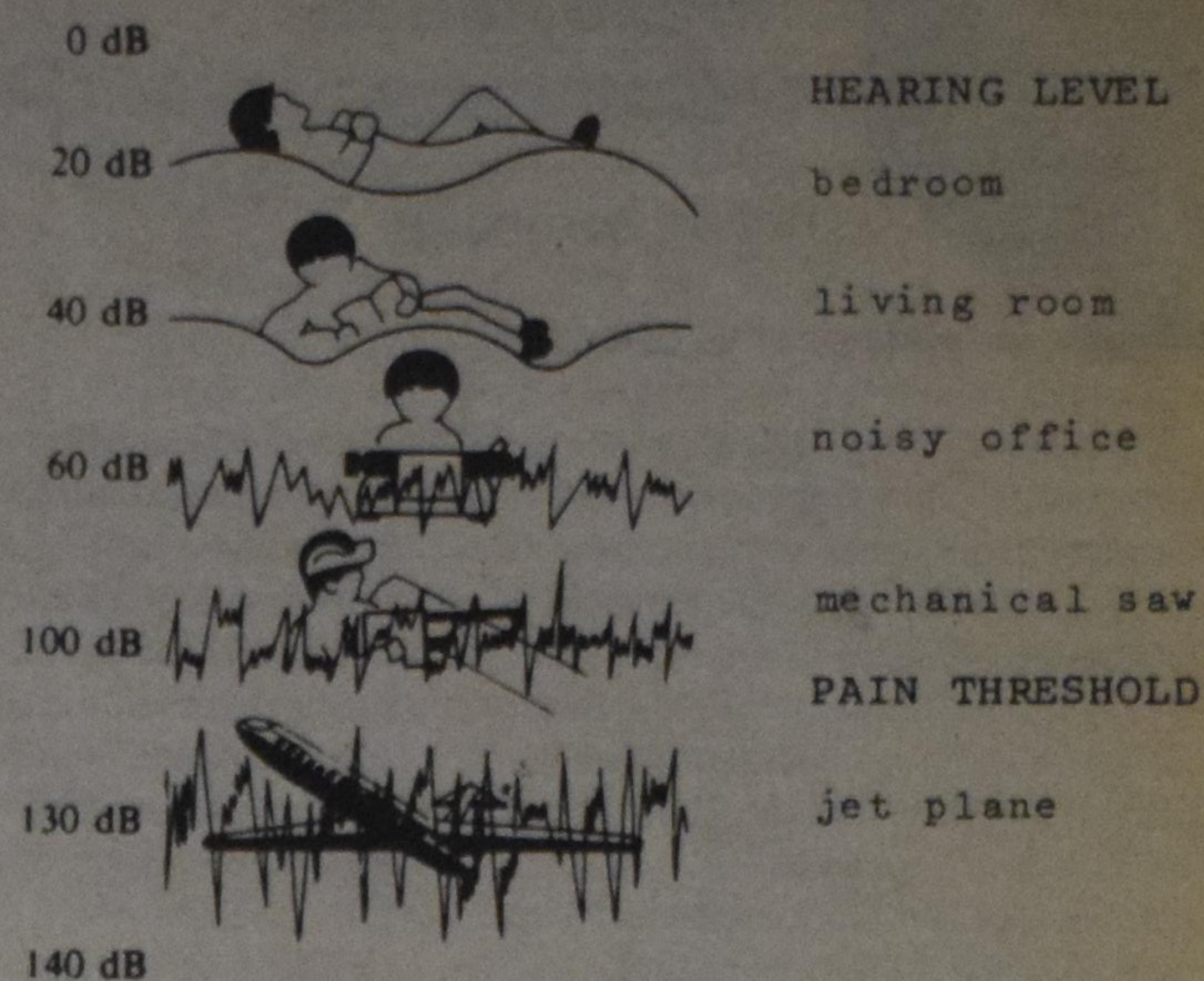
All the noise sources so far described are man-made. But nature itself is a major producer of noise, much of which far exceeds the accepted danger level. Thunderstorms, hurricanes, earthquakes, volcanic eruptions, show nature at her noisiest and they are reminders that the faculty of hearing is essential to our survival; our environment is full of sounds, many of which are danger signals warning us to pay attention.

Control needed

Man can claim substantial success in harnessing the latent properties of sound for his benefit. At the same time his rampant technology is generating ever more uncontrolled sound — i.e. noise, which is not only harmful to health but is destroying that intangible thing we call "the quality of life." What then are we doing to protect ourselves from this encroachment? As already mentioned, some governments have introduced legislation designed to protect workers exposed to dangerous levels of noise at the work place; airport authorities tend nowadays to restrict movements of aircrafts at night; the latest aircraft engines are less noisy than their predecessors and new designs

for quieter engines in large road trucks are beginning to emerge; designs exist for quieter factory machines but remain slow to be adopted because they cost more to make — incidentally they are more efficient, in that they consume less energy.

Tens of thousands of urban communities across the world are threatened by noise assaults. Noise, however, is one form of pollution that can be brought under control; we have the know-how, but do we have the will to enforce its application?



CN Tower ideal for lightning study

Patrick Donohue

When they coined the saying "Lightning never strikes twice in the same place," they didn't know about the CN Tower. Lightning strikes it anywhere from 10 to 70 times a year. That makes it an ideal piece of equipment for lightning studies by Professor Wasyl Janischewskyj of the University of Toronto (U of T)

through it more easily than through a shorter structure.

About 30 metres above the tower's Space Deck, Janischewskyj and his colleagues have positioned a copper coil between the tower's inner steel structure and the plexiglass surrounding it. From the coil, cables descend to the mechanical room where equipment measures the

many industries. Construction, for one. Builders need to know not only how much lightning protection to use on new buildings but how it should be positioned. Findings from the CN Tower studies have led to changes in the wording of the code issued by the Canadian Standards Association to make sure that lightning protection is installed effectively.

Utilities companies also benefit. They use the data to decide how much lightning protection is needed on transmission lines. If the ground wire on a tower carrying transmission lines doesn't carry the lightning to the earth fast enough, there could be a spark-over to the live wire unless it's sufficiently insulated, Janischewskyj explains.

Not that the safety of the lines is in question. "There is always a margin of safety," he says. "It could be that we use too much insulation. Maybe it would be more economical to use less."

Data from the tower project could also prove crucial to the protection of our forests. At present, devices using intersecting electromagnetic signals are used to locate lightning strikes in 75 per cent of North America's forests. Using information on the amount of energy in a lightning strike from measurements at the tower, manufacturers hope to develop locators that can determine which strikes have enough energy to start fires.

Janischewskyj predicts that utilities companies could some day use such locators to track storms and re-route power transmission. If, for example, power supplied to London from Niagara had to travel through an area where lightning was likely to cause a power outage, London could be supplied from Windsor.



Department of Electrical Engineering. His research is giving a clearer picture of lightning activity, not just at the tower, but throughout Canada. And new ways of coping with lightning are emerging from the studies.

"The beauty of the tower is that it's so big," says Janischewskyj. Because it is tall, it attracts discharges from several different parts of an electrically charged cloud as it passes overhead. The height also means researchers can trace the flow of current

current flowing through the tower when lightning strikes. From the data, researchers can determine the peak value of the current and its "steepness," how fast that value increases.

A computer program adapted by the National Research Council (NRC) analyses the data by dividing the tower into sections and evaluating the progress of the charge through them. Researchers can thus determine the exact wave shape, or the amount of energy at any point along the tower.

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David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

Reprinted from: University of Toronto
Columns, October 1986.



small talk

Alice Los

Sometimes, very old or famous people are asked what, if anything, they'd do differently given the opportunity to start their life all over again. It's a frivolous question, of course, because nobody will ever live twice. Nevertheless, it may give cause to some useful reflection.

Now, I'm not old enough yet to be noted for my age and, regrettably, fame has eluded me. But I can always pretend and that's what I am doing today. Moreover, I want to be prepared. If ever a reporter poses the question to me I want to have my answers ready!

First of all then, I would be kinder to myself if life could be repeated. I would not feel the odd one out anymore just because I like winter better than summer or because gardening does not agree with me. I would be less resentful of the redundancy of housework, too, since I would ignore it more often. And I'd allow that, yes, I would take physical education more seriously. For I have long since (but yet too late) discovered that it is important to know how to throw a ball or move gracefully on skates.

If I were young once again I'd lobby for the abolition of most committees which would free countless people to play Scrabble with their children at least once a week. I would have the nerve to invite people for supper and conversation and serve baked beans with homemade bread and a shiny apple for dessert instead of

If you could do it again

some complicated dish which always seems to turn the whole event into a tour de force for a hostess such as I am.

And, oh yes, instead of trying hard to look intelligent when someone was holding forth on the latest political issue, I'd be honest and say I hadn't paid all that much attention so could I please be excused from having an opinion? (All the same, I would try to speak up more than I do now on behalf of the poor and oppressed.)

Meanwhile, as I sit here hoping to be relevant, I am not even sure that I'd want to turn back the calendar. There's a lot of hard work hidden in all those years I have behind me and my energy is waning. It's very easy to be critical of past attitudes and mores. It's also hard on the old ego, even though to stand back and have an objective, second look may be prudent at times. But then what?!

Then, the Christian turns around to look forward again. No exercises in futility for those who are in Christ Jesus! They know their past has been redeemed and their future is secure. Therefore, if ever anyone would approach you or me with that silliest of questions, that's what they should be told.

Alice Los is a housewife living in Kemptonville, Ontario.



A second cup of coffee

Clara Vanderlaan

Women from across Ontario met in Georgetown for the second annual Coffee Break and Story Hour Inspirational Rally held this fall. *Calvinist Contact* reported on a similar meeting this summer of 800 women in Belleville, Wash.

The coffee break format is one of the fastest growing forms of neighbourhood outreach in Canada. Young mothers in particular are helped by the support offered in these groups.

About leisure and spending patterns

Stan de Jong

TORONTO, Ont. — "Time use" studies in the U.S. and Japan show that less time is being spent working, leaving more time for leisure activities. In a Canadian study women had more free time than a decade earlier, while for men there was little change. Overall, Canadians still spend fewer hours working for pay than their counterparts in the U.S. and Japan, according to Toronto researchers Woods Gordon.

How our free time is spent

An Employment and Immigration statistic reveals that we spend 140 minutes per day "doing" popular culture, followed by information gathering (59), sports and exercise (51), school and study (35) and theatre and the arts (18).

Not surprisingly, watching TV is by far the most popular leisure activity, with the average numbers of hours watched still increasing. In physical recreation the most

popular activities are walking, bicycling, swimming, home exercises, jogging and ice skating, all of which have over 20 per cent of the population participating.

Leisure in dollars

Recreation related expenditures have been increasing steadily and now account for six per cent of our incomes, equivalent to around \$20-billion in 1986.

Most segments of the recreation market are growing, as leisure time and disposable income increase. But some fundamental changes are occurring. For example, home computers and video games have broken a price barrier, greatly increasing the amount that parents are prepared to spend on individual toys. Similarly, the introduction price for Trivial Pursuit, an international winner of Canadian origin, was substantially higher than the traditional price for a board game.

Not as many poor; more will be rich

Stan de Jong

TORONTO, Ont. — In 1986, 30.4 per cent of individual tax returns will show gross incomes of under \$10,000 — around 4.8-million people. About 110,000 are expected to earn over \$100,000.

The above are some of the projections made by Toronto researchers Woods Gordon based on Revenue Canada statistics. (see box)

Three years ago, in 1983, more Canadians were poorer and fewer were as rich. The 1983 figures (presumably actual and not adjusted for inflation) show that over 6-million people were earning less than \$10,000 and only 77,000 topped the \$100,000 mark.

About 9.5-million people (60.2 per cent) will be earning between \$10,000 and \$40,000 in 1986, 750,000 will earn more but less than \$50,000, and 640,000 income tax returns will show incomes from \$50,000 to

Distribution of Personal Income of Canadians

Income Range	1983		1986	
	Number of People (000's)	% of Total	Number of People (000's)	% of Total
Under \$10,000	6,015	39.3	4,800	30.4
\$10,000-20,000	4,165	27.2	4,500	28.5
\$20,000-30,000	2,702	17.7	3,300	20.9
\$30,000-40,000	1,385	9.0	1,700	10.8
\$40,000-50,000	553	3.6	750	4.7
\$50,000-100,000	406	2.7	640	4.0
Over \$100,000	77	0.5	110	0.7
TOTAL	15,303	100.0	15,800	100.0

Source: Revenue Canada (based on all Tax Returns) and Woods Gordon Projections

\$100,000.

Nearly nine out of 10 people earning over \$100,000 are male. Further, as the population ages, there will be many more Canadians in the affluent age groups.

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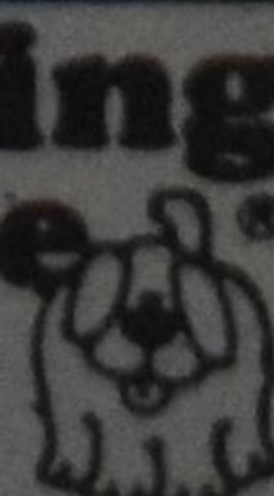


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When your dad disappoints you

Dianne Moore

As a child, I felt extremely fortunate to have a warm, responsive father. To me, he was the most wonderful man in the entire world.

I knew my father had a drinking problem, that he made my mother and older sister very unhappy much of the time, but with me he was kind and gentle. He repeatedly called me "his girl," and these words made me feel that eventually everyone in our family would learn to feel about my father in the way I did.

Alcoholism increases

As I grew older, the tension in our household did not lessen. My father appeared to become more dependent on his alcoholic crutch, in fact, seemed to need it more than he needed me. As the years passed, his disposition began to become more irritable, and he appeared to be less and less aware of my presence. Then he began coming home later each night, and I would climb into

bed, longing for the morning to arrive so that I might see him before going off to school.

Then one day my mother told me we were moving away — without my father. She explained that if he could stop drinking for one year, there might be a possibility of our family reuniting. I was only 10 years old at that time and had no choice but to go with my mother. I felt extremely sad to leave my father, but I was sure that his love for me and my love for him was strong enough to eventually bring him back to us. All I could do was wait.

Heartache grows

After the move, my father came to see me quite regularly at first. He even stopped drinking the first few months after the family separation, and I was waiting with childish impatience for a year to pass. But very slowly the disappoint-

ments began to repeat themselves. Each Saturday the hour would be later than the previous week when he came to pick me up.

Although I continued to make excuses for his rejection, little by little my love was being eaten away. I was torn between the affection I had once possessed and the pain I was suffering as he alienated himself from me. Each disappointment made the heartache within me grow greater.

Affection subsides

Not long after I began to feel this emotional separation, my father was transferred in his job, taking him many miles from me. We corresponded quite faithfully at first, but then his letters started coming less frequently. In the long periods of time without hearing from him or seeing him, I found my affectionate feelings subsiding even more. As I would occasionally receive a letter from him, telling of the failure and loneliness he was battling through his destructive way of living, I was reminded of the love he needed and condemned myself for not remaining loyal but once again, as his letters stopped so did mine.

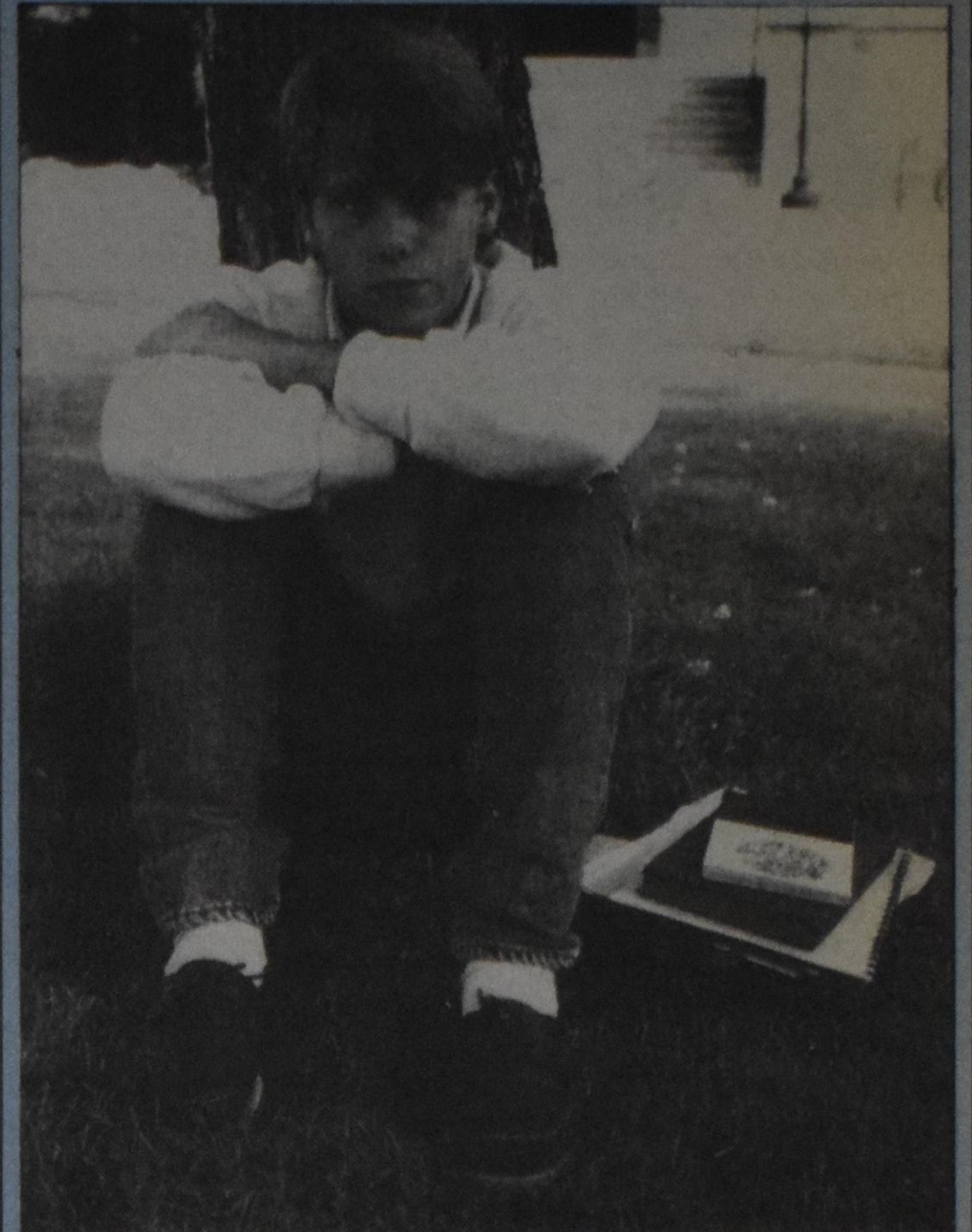
When I was 17, our family received word of my father's death. Before that time he had been in prison, and, upon being released, could not find the strength to face the world again. He was found in a dingy room of an old hotel where he brought about his death by drinking poison.

Need to revenge

Now, this leads me to my point concerning love. The feelings of my father's rejection had been building slowly but steadily as the years passed, and out of anger and hurt, I silently felt the need to reject him in return. How many times have you felt deeply misunderstood by someone you loved, then desired to make that person suffer the same disappointment?

It seemed to you that this once warm, thoughtful person suddenly was transformed into a selfish, conceited one with no regard for your feelings. Your only means of letting him realize your pain seemed to be a course of revenge. This vendetta was designed to make him experience a similar rebuff so he would be regretful, then sympathetic. But does revenge

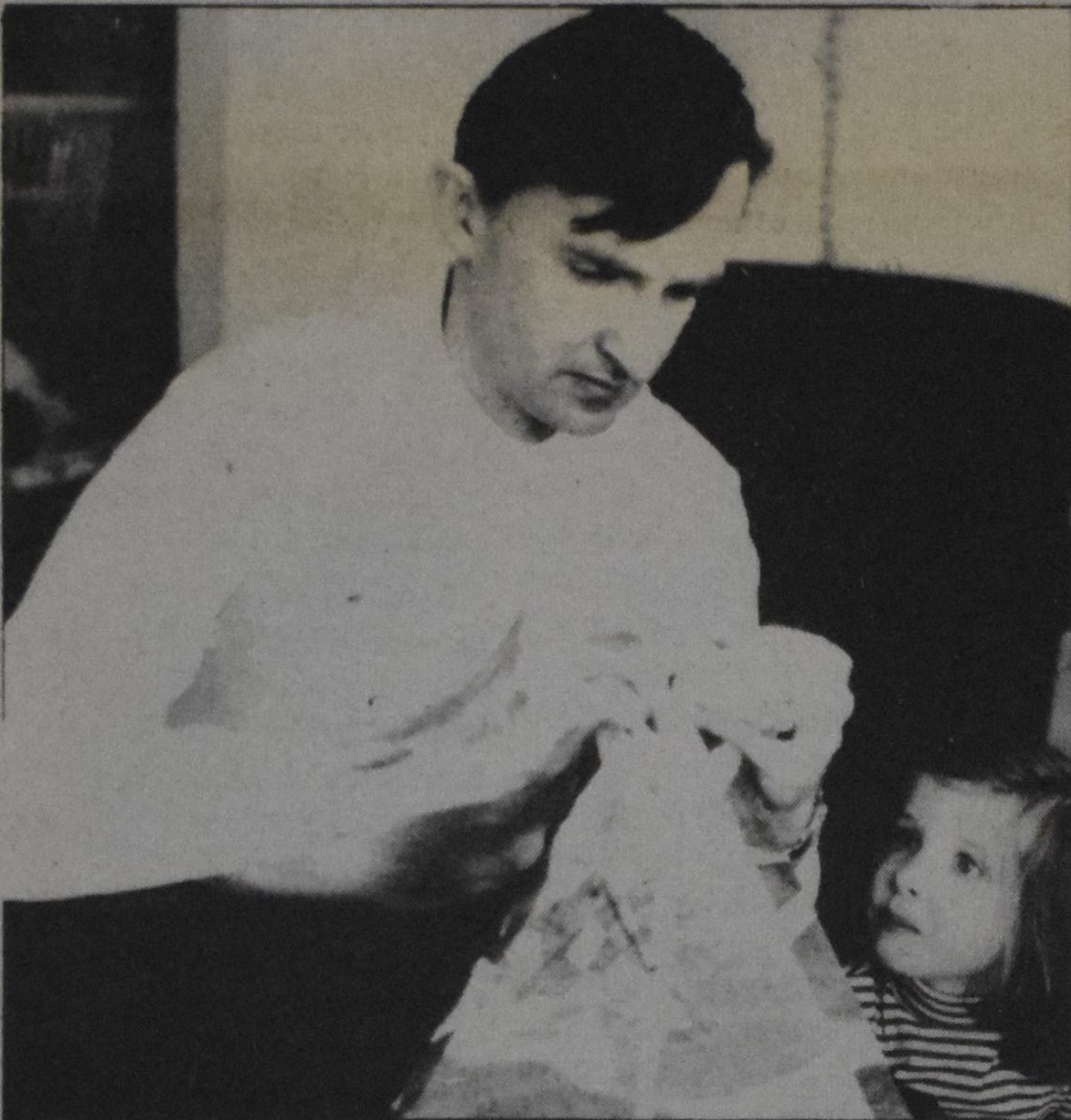
The Prodigal Son



My father glooms and advises me,
My brother sulks and despises me,
And Mother catechises me
Till I want to go out and swear ...

I'm leaving, Pater. Good-bye to you!
God bless you, Mater! I'll write to you ...
I wouldn't be impolite to you,
But, Brother, you *are* a hound!

Rudyard Kipling



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of the person by whom you have been rejected.

For example, as I observed how miserable my father's life had been, an element of understanding began to grow inside of me. I had endured heartache, but he destroyed himself — physically, financially and mentally. Because he estranged himself from me and others who loved him, he chose a world of complete isolation and loneliness. He was haunted by his fears, threatened by his defeats, and finally he buried his misery by death. He did not need my condemnation. He suffered enough from his own.

Learn to accept

If you truly love someone, but he rejects your devotion, for you there is a choice. You do not have to carry this resentment around with you forever. Learn to accept the fact that you expected far too much from someone incapable of fulfilling your needs. If you have been disappointed but can find understanding in your heart, you will feel your painful experience slowly melt away. As you stop condemning and begin understanding, you begin loving instead of begging to be loved.

Reprinted from the May 1971 issue of Liguorian.

Where are you, teenager?

Ed Grootenboer

In dealing with the question, "Where are you?" I'd like to pose another question: "Have you ever been lost? I mean, good and lost — lost to the point where you had no idea how you'd ever get back to familiar territory?"

Perhaps as a child you've had that terrifying experience. You wandered too far from your home or the street you live on, or you lost contact with Mom or Dad in a big store full of strange people.

If this has happened to you, then you know that being lost is panic time.

I vividly recall that awful feeling.

Some years ago, as part of my work in exploration geology, I was out by myself in Northern Ontario bushland, checking on some mining claims. About mid-afternoon I started back to the road where I'd left my car. When I'd walked more than the hour and a half it should have taken me to hit the road, I realized I wasn't going in an exactly straight line. But that's not uncommon without the sun to guide you on an overcast day. Besides, you can't walk in a straight line over hill and dale with all kinds of obstacles to avoid and go around. Compass readings were useless in the area because of magnetic iron formations.

Fought off fear

When eventually I found myself in the same general area I had left hours earlier, I realized I had been careless about my directions and walked in a large circle. With darkness fast approaching, my heart skipped a beat or two, and I literally had to fight off the fear and panic which rose in my throat.

It must be something of what Adam felt, fear and panic, when he heard that all-knowing, all-seeing voice search him out: "Where are you?" Adam knew very well he'd taken a wrong turn, that he was lost.

I once asked a prospector, who spent weeks and months at a time on his own in the bush, if he'd ever been lost.

"Lost?" he replied. "No. There've been times no one could find me, but I always knew exactly where I was, whether I knew how to get back or not."

There is more to that answer than is immediately apparent.

Adam knew

To answer the question, "Where are you?" it's not good enough to know that you're sitting on a tree stump, miles from nowhere. No one else knows where you are, and neither do you. In order to answer a "Where are you?" you have to know where you are in relation to whoever asks you the question.

Now old Adam, right after he swallowed that bitter-sweet apple, knew very well where he was at with respect to God's "Where are you?" Adam had one monumental bout of fear and panic. He had his eyes opened, as that snake had promised, so that all of a sudden he realized what death, destruction and hell were all about. He couldn't handle that, because he wasn't created to deal with that. He was done for. He was lost, and he knew it. He was literally scared to death. But he had one thing

I'm here, can't you see me? My friends and classmates know I'm here, and so will the vice-principal once he gets the daily attendance sheets. I'm not lost. I know exactly where I am."

Okay, but that's not all there is to being or not being lost. Contrary to what that prospector observed, the state of being lost involves the matter of others knowing, or not knowing, where you are. If others don't know where you are, you're for all practical purposes lost to them. They don't know you still exist. When they call out, "Where are you?" you can't answer them. They'll only hear the echo of their own voice.

Cries for help

Is anyone asking you



going for him, he knew where he was. And that's why he could finally answer God's call, and tell him where he, Adam and Eve were — fallen into disobedience, desperate, frightened to death, lost. And God, being their Father, could not leave them there to rot. He showed them the way out by giving Jesus to rescue them.

So here you are, a high school student, somewhere between the ages of 14 to 18. You've lived in or near your hometown probably for most, if not all, of your life. You go to church fairly regularly, because your parents make a big deal about it if you don't. You come to school more for the friends you have than for your math teacher's class or his or her mediocre jokes. Tonight you'll go home. Mom will serve supper, and afterward you'll tie up the telephone or blast your family with some high-powered music. It's all pretty familiar surroundings, isn't it? Sometimes boring, but pretty comfortable.

But are you lost?

You say, "Of course not!

So here you are, a high school student, somewhere between the ages of 14 to 18. You've lived in or near your hometown probably for most, if not all, of your life. You go to church fairly regularly, because your parents make a big deal about it if you don't. You come to school more for the friends you have than for your math teacher's class or his or her mediocre jokes. Tonight you'll go home. Mom will serve supper, and afterward you'll tie up the telephone or blast your family with some high-powered music. It's all pretty familiar surroundings, isn't it? Sometimes boring, but pretty comfortable.

"Where are you?" Listen to this, you might recognize it:

*Reach out, hands in the air,
don't care just what they're saying
Hold out, just keep on hoping
against hope it's gonna get better
Don't worry, there's no hurry
for you, for me everything's
gonna come around
Shout out, someone will listen
to you, to me, someone's
gonna see.*

Genesis:

"It's Gonna Get Better"

Can you hear the call for help, for direction? "Where are you?" Will someone listen and see? Can you, will you be able to answer and reach out to those who realize they are lost? Here's another one:

*In the Bible Cain slew Abel
And East of Eden he was cast
You're born into this life
paying
For the sins of somebody else's
past.
Daddy worked his whole life,
for nothing but the pain
Now he walks these empty
rooms, looking for
something to blame
You inherit the sins, you inherit
the flames
Adam raised a Cain.*

Bruce Springsteen:

"Adam Raised a Cain"

Again a cry for help, this time a rebellious and defiant one, but just as hopeless, just as lost.

A sinking Titanic

And it doesn't only come to you by way of the lyrics of songs. Pick up a book, or go to a film. Once you get past being entertained, or as happens more often, being shocked out of your boots by graphic violence and the manipulative use of sex, you begin to realize that there's a whole world out there that's rapidly losing control. People are lost, panicking and looking for direction.

I hope your teachers can show you that this outwardly placid and peaceful society is in fact nothing of the sort. It's a seething cauldron of strife and conflict, of pain and anguish, a rudderless, lost and sinking

Titanic. It can easily fool you, because the band is still bravely playing on, people are dancing gaily under the bright lights, but the ship is taking on water fast. It's a world without God, and that means it's going on a handcart to hell. It's a world crying out in desperation "Where are you?" to those who aren't lost.

In order to be able to answer those cries for help and direction, you have to find out and be sure of who, what and where you are. Are you a child of God who knows himself or herself saved by grace through faith in Jesus Christ?

I pray that you can answer that with a "yes." Don't let your unconquered weaknesses or your youthful carelessness make you hesitate about your answer. Be assured that God wants you to say "yes." The devil, he wants you to be unsure about it, to waiver and say hesitantly, "yes, but ..." Then he's got you where he can handle you, doubting God's capacity to forgive. Then he's got you thinking his way, the way of the big lie, the way of being lost, as Adam and Eve found out.

Students, I dare you, with God's help, to prepare yourselves for reaching out to those who are lost and want to be found. I dare you to be an influence in this Titanic society. I dare you to be a Daniel, a Martin Luther, a Christian physicist, a Christian nurse, a missionary, a Christian homemaker, a Christian factory worker, a Christian citizen of this country. Dare to stand up for the one beacon of hope and direction in this world, the cross of Jesus.

As for today, I challenge you to be a Christian student.

Ed Grootenboer is Ontario Representative for the Christian Labour Association of Canada. He gave the above talk at a "workday" assembly in the Chatham and District Christian Secondary School.

I'm lost

I'm lost,
I can't find my way,
is it tomorrow,
or is it today?

All there is,
is night,
yet I see a glimmer
of hope, of light.

"Jesus is the way!"

But my ears close.
I remember a story long ago,
the story of the sower,
I'm the seed that fell
among thorns,
worries choke me,
fears persecute me.
I can't live,
I'm so lost.

Karen Vandezande,
Agincoourt, Ontario

Community

Redeemer takes a giant step forward

Bert Witvoet

Two thousand people watched the festive proceedings at the new campus of Redeemer College in Ancaster, Ontario. They were asked to focus on two things — the dedication of the campus and the conferring of degrees on the first class of graduates.

A fine facility

The dedication of the facilities tended to overshadow the accomplishment of 40 young people, not because speakers did not recognize the importance of their success (they did), but because the first viewing of an impressive physical structure tends to lord it over the less tangible things in life.

Thirteen-million dollars can buy any community an impressive facility. But it must be said that the Redeemer campus is more than what the

was led by Chairman VanDuyvendyk and board member Ineke Bezuyen. Readings from the scripture were done responsively by Reader John Zantigh and various groups of participants. The litany and readings, together with the hymns and psalms of praise, lent the ceremony a sense of strength and simple beauty.

Professor Dale Grotenhuis of Dordt College was inspiring as he led the singing of both audience and choir. The specially commissioned hymn

September 1982 the first students came to Redeemer College.

“Why did they come?” she asked. “To escape reality? Her answer was, no. She explained that the reality of our world is God’s creation, and that at Redeemer students learn to confront that creation and become better caretakers of it. “The point of it all is service,” she reminded the audience. “Learning is for service.”

Keeping the perspective

The main speech of the occasion was delivered by Dr. J.B. Hulst, President of Dordt College. He chose his topic “An Enduring Perspective” for two reasons. First, Redeemer has the kind of perspective that is worth keeping; secondly, history has shown that a Christian perspective may not endure.

He recalled the fate of such universities as Harvard, William and Mary, Yale and Princeton. All of them started out as Christian colleges. All of them fell prey to the humanistic spirit of positivism, to the belief that it’s up to mankind to impose order on reality.

If Redeemer College wants to have an enduring perspective, said Hulst, it must a) be an institution that is free from the state and the church, b) concern itself with the integrity of the created order and c) be permeated with a consistent Christian world view.

Faith in motion

The part of the ceremony that deserves special mention is the graduation ceremony. It was not lost upon the audience that here they witnessed the crowning of faith as much as achievement in academic matters.

The 40 students that were awarded the bachelor’s degree could not have foreseen the outcome of their decision in 1982 to enrol in a school without a past. There were only a handful of professors then. There was no guarantee that they would receive a degree recognized by the government.



Photo: Bert Witvoet

Dale Grotenhuis leads the enthusiastic crowd in songs of praise.

They suffered through a few experimental years that saw professors apply unusually high standards to build a solid reputation for Redeemer College.

Send-off

The mayor of Ancaster, Robert E. Wade, urged the graduates not to drift or lie at anchor, but to sail if they wished to reach heaven. “I’m confident that all of you are sailors,” he added.

President De Bolster told them, “You came by faith. We want to congratulate you on that faith and that determination. You’re our first alumni. We expect great things from you.”

The closing hymn was a

No one seemed happier than President De Bolster. According to Mrs. De Bolster, very few people could be more tired too. The preparations for this day must have taken its toll on a number of organizers.

Nevertheless, it was good to see so many people of the Reformed community inspect the facilities, shake hands with the graduates and staff and enjoy refreshments together. It was to be expected that such a large turnout would bring together people who normally don’t rub shoulders.

Grand Rapids visitors Dr. and Mrs. Runner were obviously delighted with this new beginning in Ontario. Rev. Ralph Koops said that the thought had occurred to him

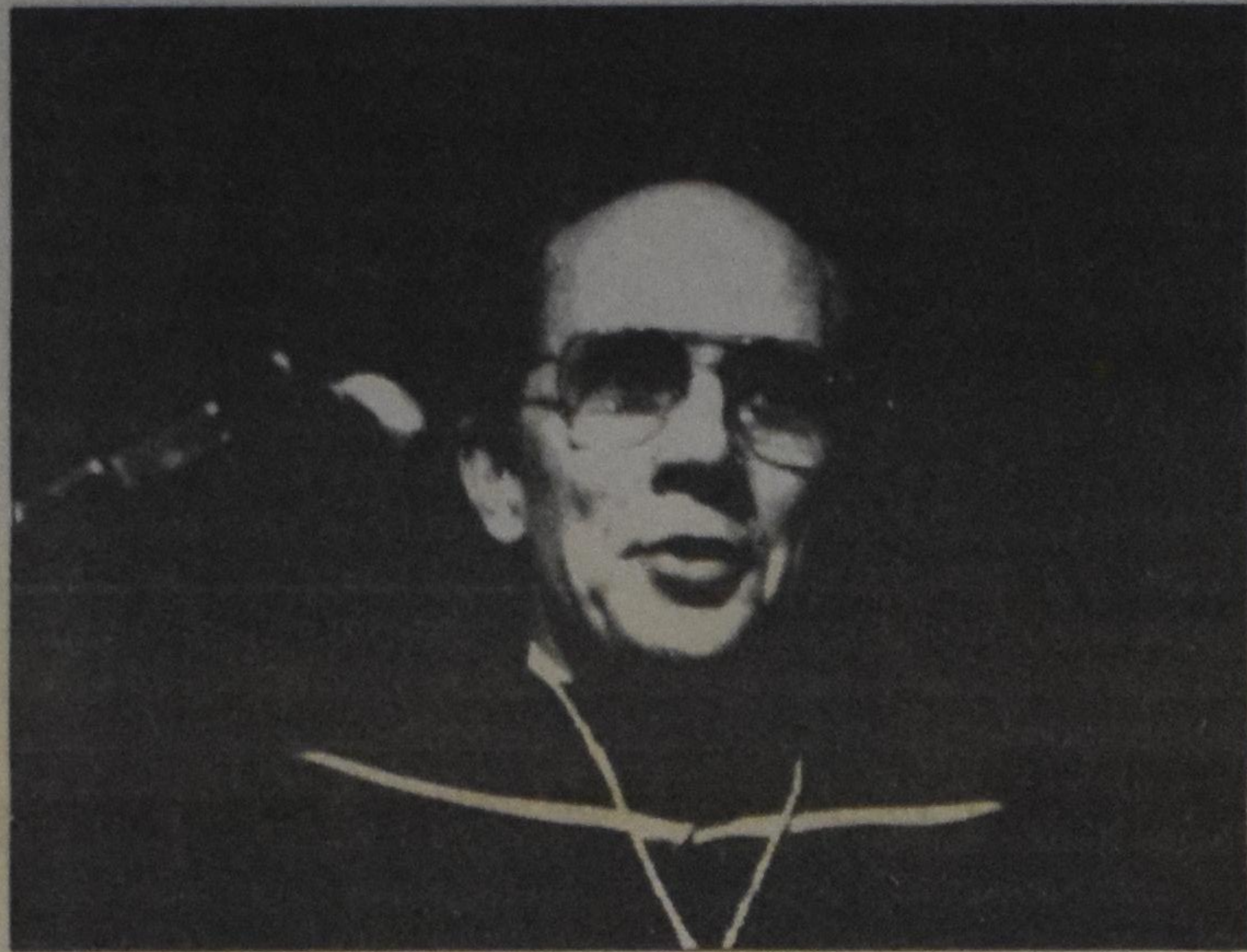


Photo: Bert Witvoet

Dr. J.B. Hulst delivers the main address.

marketplace normally offers. Architect Roland Jonker and the firm F.J. Reinders and Associates must be commended for having developed a facility that provides comfort, visual pleasure and suitability for the task at hand.

Before Roland Jonker handed the key to Chairman of the Board Nicolaas VanDuyvendyk, he explained that “there is no meaning in architecture, except in its use. Only Christian education, sharing and caring can give meaning to what we have done.”

Strong, simple beauty

The dedication ceremony

concertato sung by the Redeemer choir, arranged by Grotenhuis, showed Redeemer College how it could make the architecture of its building meaningful:

If you but trust in God to guide you and place your confidence in Him, you’ll find Him always there beside you to give you hope and strength within.

Reality is creation

One of the highlights in the ceremony was the eloquent valedictory speech by Sylvia de Bruyne-Taekema, representative of the graduating class. Sylvia recalled that in



Photo: Bert Witvoet

President De Bolster congratulates the graduates as they leave the auditorium.

send-off for graduates, for the college as well as for the supporting community: May the mind of Christ, my Saviour live in me from day to day, by His love and power controlling all I do and say.

May we run the race before us, strong and brave to face the foe, looking only unto Jesus as we onward go.

An instrument for unity

After the ceremony people freely milled about in the halls and foyer of the main building.

that Redeemer might be an instrument of the Lord to bring greater unity to the community. Everyone seemed in agreement that the occasion was a high point in the experience of the Reformed community.

Calvinist Contact adds its best wishes to the list of others extended to Redeemer College. May she enjoy an enduring perspective, and be instrumental in bringing faith, knowledge and hope to the Christian community and to Canadian society as a whole.

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Feature

What foreigners thought of seventeenth-century Hollanders (1)

John H. Martens

Holland, also known as the Dutch Republic, bordered to the east by Germany, to the south by France and to the west by the North Sea and England, was in the first decades of the 17th century a popular destination for hardy foreign travellers who decided to see the other countries for themselves.

We are fortunate to have several diaries by foreigners recording opinions and impressions of the Dutch people and their country. These opinions have to be taken, of course, for what they are worth and often with a grain of salt. People in those days, perhaps even more so than today, tended to regard anything at variance with their own values, attitudes, customs or morals as suspect or even ridiculous. This attitude of ethnocentricity has not wholly disappeared yet.

Rivalry between Holland and England

In the early 17th century the Dutch Republic experienced a phenomenal economic expansion. Expansion of the overseas trade caused cities to grow at an astounding rate of development. The population of Amsterdam, the centre of world trade, increased from 50,000 in 1612 to 200,000 in

opening up and the two maritime powers at the edge of the Atlantic were scrambling to make the best of the opportunities for influence and trade monopolies east and west.

In 1629 a brash, young English poet by the name of Sir John Suckling paid a visit to Holland. The poet was only 19-years-old, but his remarks are among the most humorous made about the country during that time.

Suckling exclaimed that the country was nothing but a "hell of water" and he may have been right. The poet added a somewhat disconcerting remark, which must have greatly shocked the Dutch Calvinists. Suckling claimed that the Dutch were pagans, who did not believe in Holy Scripture. For does not the latter promise that there will never be another great flood such as occurred in the time of



that the exhausted traveller might easily get killed falling from his bed. However, this unpleasant possibility was, according to our English traveller tempered by the knowledge that one would at least perish under clean sheets, a highly unlikely prospect if it were to happen in England.

English ambassador reports on Holland

Sir William Temple, the

Catholic France under Louis XIV could only be checked by an eventual anti-French alliance between Holland and England, the two most powerful Protestant nations of the time. Temple's opinions were shared by the majority of the English people, among whom the third Anglo-Dutch Naval War (1672) had been very unpopular. Temple's report was a grudging recognition of certain qualities of the Dutch people, their riches and tenacity which could only strengthen an eventual alliance between the Protestant powers. And as the combined population of England and Holland was not even half as large as that of populous France (France: 20-million inhabitants, England: 6-million, the Dutch Republic: 2-million), a Protestant alliance seemed almost a matter of survival.

From Sir William Temple's report we read:

The people of Holland can be distinguished in the following manner. We find there the farmers who work their land. Then there are the sailors and boatsmen who load their vessels and sailing ships while the merchants and traders live in the cities. The "rentiers" are the most important men. They are found in all cities and live off the rent and income of their ancestral

estates. And finally we find in Holland the Commanders and officers of the armed forces....

The first group of people, that is the farmers, consists of folks willing enough to work but not accomplishing much; they are dull and slow-witted and without much intelligence when addressed with impatience and in haste but pliable and amenable when spoken to in a friendly and straight forward way. But one must give them the time to think. In that case one will find them very reasonable indeed.

The sailors are a simple, but much rougher people, perhaps because of their life spent at sea or maybe on account of their food which consists mainly of fish and grain and is more salty than that of the farmers. They are usually grumpy and bad-mannered which is at times, but without justification, attributed to pride....

The merchants and traders, the most important ones as well as those of a more modest position are more lively, for their wits are sharpened by trade and through conversations with urban dwellers. Nevertheless they are not very inventive for inventiveness remains a gift of more warm-hearted souls.

On the other hand they are skillful imitators and as such often even better than the

Continued on page 14...



1662, a truly astonishing occurrence in the 17th-century world. Professional traders of all nations flocked to the Republic, and in their wake, the well-heeled curious, the restless and the adventurous of the nations of Christendom and beyond.

Notes and entries in the diaries of some of the more knowledgeable foreign travellers of the time show hostility and even hatred towards the Dutch. This is especially true for the English, Holland's overseas neighbours. Why was this so?

The answer can be found in the trade rivalry between the two nations. The world was

Noah? And yet the Dutch are fearful of floods every day and are eternally vigilant to meet the danger head on according to Suckling.

The poet — um — theologian was not alone in his antipathy towards the Dutch. Other English visitors write of Holland as a country made of "green cheese in pickle" and of the Dutch as "two-legged cheese worms." Its businessmen are compared to "pickled herring" and nicknamed "pickled heeren" on account of their seriousness and formality.

One British tourist noted the dangerous height of the beds in the Dutch hostels and claimed

English ambassador to the Dutch Republic, completed in 1673, a long report about the United Provinces.

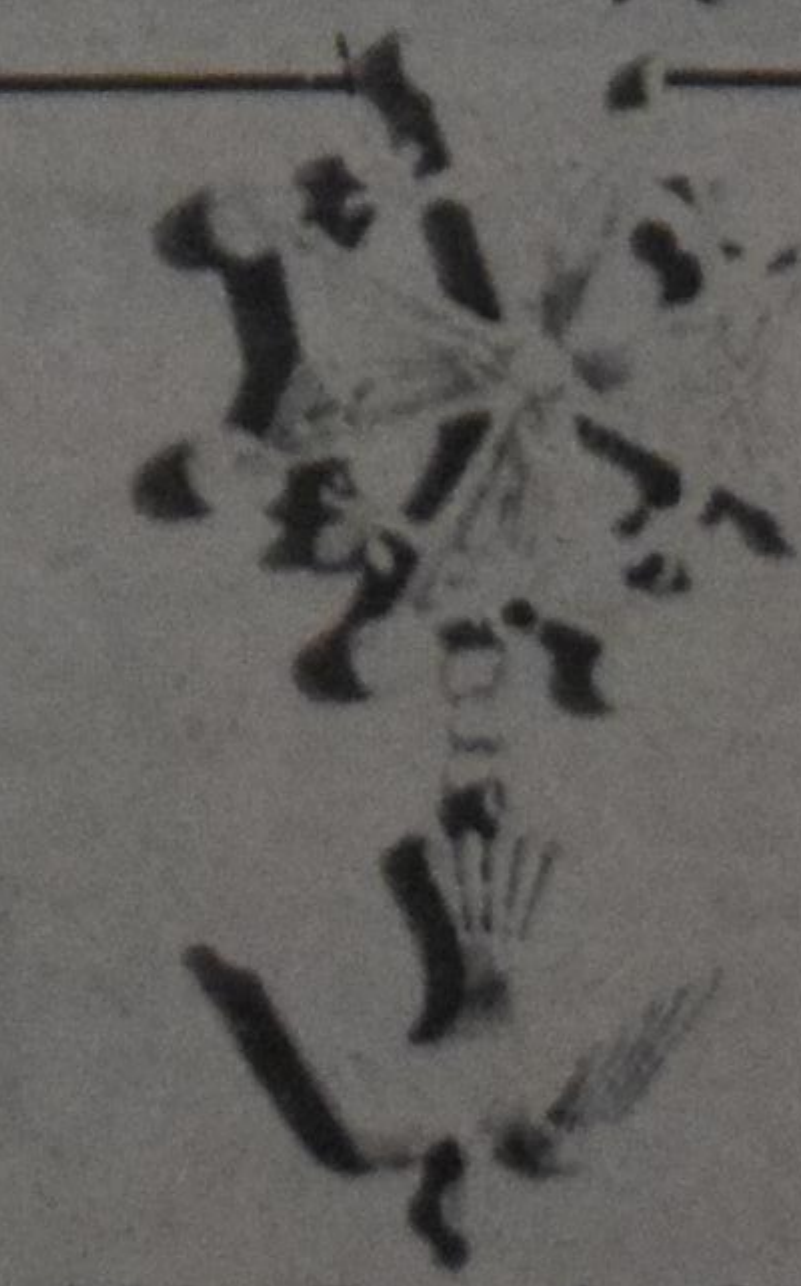
As a whole, Temple's report is a great improvement on the hateful pamphlets of earlier English visitors.

But then again, England could now afford to be more generous. Its navy had defeated the Dutch in the 1st Anglo-Dutch War of 1652-1654. A second war with the Dutch (1665-1667) saw the English hold their own against the Republic, although with some difficulty. English honour had been vindicated and Temple was diplomat enough to foresee that the growing power of

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What foreigners thought of seventeenth-century Hollanders (1)

... continued from page 13.

original. They are terribly ambitious and obstinate in their attempts to reach their goal. They use their abilities and their brain to profit from the ignorance and foolishness of others; they make impossible demands of their inferiors if they can do so with impunity. In other respects, when dealing with their equals and when compelled to remain within the confines of the law, they are the most honest and reliable merchants in the whole world. The families living in all the great cities off their estates differ from the merchants in manners and education but are indistinguishable from the latter in their simple mode of dress and economical lifestyle. They are content with the

honour to serve the people; with the esteem of their fellow citizens and with their wealth which is always sufficient. For they live soberly, which at first was a necessity and now is considered an honourable way of living

In general all passions and desires are burning with a low flame in this country, compared to what I have seen in other lands. One exception is the vice of parsimony which however remains within certain bonds as it is fed by industriousness and motives of economy and does not degenerate into robbery and oppression Arguments seldom occur among the Dutch, except when they are drunk. Jealousy is unknown and so is revenge. Their



temperament is not light enough for mirth; it cannot cope with the unusual exertions of humour nor is it warm

enough for love. Young people are sometimes heard to talk about love but then in an abstract way as of something they have perhaps heard of, but never experienced. I have never met a Dutch woman, who cares the least about being in love

Despite its, at times, somewhat condescending and haughty overtones it is an interesting report, although it is difficult to know what to make of some statements.

The best that can be said of Temple's report is that it lists as many good remarks about Hollanders as it does bad ones.

Opinion of Oliver Goldsmith

A famous compatriot of Sir William Temple, Oliver Goldsmith (1728-1774) visited

Holland some 80 years later.

He found the Dutch to be strange people but attributed their strangeness not to an inherent character defect but rather to their cold climate. The men wore no overcoats but as many as seven vests one over the other and nine pairs of pants, while the Dutch women wore up to seven skirts. No wonder they were somewhat slow in their movements! Another effect of the cold climate is that funerals were deliberately kept short as the cold did not allow for prolonged ceremonies or displays of intense grief and tears.

(Concluded next issue)

John Martens is a history buff and freelance writer living in Listowel, Ontario.

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Barrie, Ontario
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Springdale, Ontario
Owen Sound, Ontario

WESTERN ONTARIO:

Mike's Meat Market
London, Ontario
DeWaal Imports
Palmer's Red & White
The Dutch Store
Stratford Packers Delicatessen
Hesslink's
The Low Land Deli
Koopman's Dutch Imports
The Dutch Grocer
Van Ryn's Gift Shop
Norwich Delicatessen
Mike's Delicatessen
Schinkel's Meat Mkt.
Dutch Shop
Pop Shop
Kitchener Waterloo Dutch Shop

London, Ontario
Shedden, Ontario
Clinton, Ontario
Stratford, Ontario
Drayton, Ontario
Woodstock, Ontario
Ingersoll, Ontario
Aylmer, Ontario
St. Thomas, Ontario
Norwich, Ontario
Woodstock, Ontario
Chatham, Ontario
Sarnia, Ontario
Sarnia, Ontario
Kitchener, Ontario

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Simon De Groot Meat & Deli
Holland Store
Rembrandt Deli
Niemeyer's Deli
Ed's Deli
Stouville Deli
Klein-Horsman Delicatessen
Dick's Food
Dutch Toko
Taste of Europe
Holland Shop
Jeanette Deli
Moike Min-A-Mart
(Holland Christian Homes)
The Dutch Mill
Old Country Deli
Dutch Store
Ed's Deli
Dutch Shop
Dutch Toko
The Dutch Shop
European Deli
H. de Koning Butcher
Wilsonville General Store
Brown Barrel Deli & Gifts
Link's Deli
Touch of Europe
Ancaster Deli & Gifts
Wenger
Delco
Dutch Shop
IGA
IGA
IGA
IGA
Foodland
Westside Deli
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Ancaster, Ontario
Dunnville, Ontario
Stoney Creek, Ontario
Grimsby, Ontario
Smithville, Ontario
Beamsville, Ontario
Vineland, Ontario
Cayuga, Ontario
Hagersville, Ontario
Smithville, Ontario
Port Colborne, Ontario
Cayuga, Ontario
Cayuga, Ontario
Welland, Ontario
Fenwick, Ontario
Fenwick, Ontario
St. Catharines, Ontario
St. Catharines, Ontario
Niagara Falls, Ontario
Virgil, Ontario

EASTERN ONTARIO

East End Meat
South Mill
Whitby Bakery
Teeninga's Deli
Dykstra's Deli
Cobourg Meat Market
Brighton Deli
Keene General Store
Heid's Deli
Golden Rooster Deli
Trenton Spec Deli
Quinty Deli
Downtown Deli
Dutch Groceries Importers
Holland Shop
Wooden Shoe
Boers Delicatessen

Whitby, Ontario
Whitby, Ontario
Whitby, Ontario
Oshawa, Ontario
Bowmanville, Ontario
Cobourg, Ontario
Brighton, Ontario
Keene, Ontario
Kingston, Ontario
Kingston, Ontario
Trenton, Ontario
Trenton, Ontario
Belleville, Ontario
Ottawa, Ontario
Manotick, Ontario
Renfrew, Ontario
Brookville, Ontario

NOVA SCOTIA

Bunsmaster
Co-op
Dutch Canadian Shop
Ryan's I.G.A.

Sydney, Nova Scotia
St. Peter's, Nova Scotia
New Minas, Nova Scotia
Truro, Nova Scotia

NEW BRUNSWICK

Holland Food Imports

Fredericton, New Brunswick

P.E.I.

Tony's Deli

Charlottetown, P.E.I.

MANITOBA

Dutch Meat Market
Bake Oven

Winnipeg, Manitoba
Winnipeg, Manitoba

ALBERTA

Dutch Cash & Carry
Elmwood Meats
Wooden Shoe
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Lethbridge, Alberta
Rocky Mountain House, Alberta

BRITISH COLUMBIA

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Peter's Deli
Carls Meat
Maple Ridge Butcher
Supervalu

Richmond Vancouver, B.C.
Tsawwassen, B.C.
White Rock, B.C.
Abbotsford, B.C.
Maple Ridge, B.C.
New Westminster, B.C.

Classifieds

Classified Rates	Anniversaries	Anniversaries	Obituaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10. extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.	Hoogeveen Bobcaygeon 1941 November 16 1986 "The Lord is my light and my salvation." (Ps. 27:1) How we thank and praise the Lord for our parents and grandparents, HENK and JANNY BUNINGA (nee Booi) celebrating their 45th wedding anniversary, the Lord willing. You are a blessing to us, Mom and Dad! We pray for more joyful and contented years ahead together, serving Him. Love from: Joan & Ken Armstrong; Kathy, Wanda Lynn — Bobcaygeon, Ont. Tim, Rick — Calgary, Alta. Rita & Brian Lise; Joy, Janet, Julie, Juanita — Tottenham, Ont. Tina & Peter Huizenga; Willy, Jody, Benjamin, Aaron, Daniel — Sandford, Ont. Irene & friend Rick Jensen — Toronto, Ont. Home address: R.R.#2, Bobcaygeon, ON K0M 1A0 1961 December 8 1986 "Delight yourself in the Lord and He will give you the desires of your heart." (Psalm 37:4) With joy and thankfulness, we wish to announce the 25th wedding anniversary of our parents, JIM and ANN DIELEMAN May the Lord continue to bless you in the years to come. Love: Linda, John, Karen, Dave, Mark Open house will be held, D.V., December 6, from 2:30 to 4:30 p.m., in Grace CRC, Chatham. Home address: R.R.#6, Thamesville, ON N0P 2K0 Best wishes only, please. Assen Peterborough 1941 November 19 1986 With thankfulness to a faithful God we announce the 45th wedding anniversary of our parents, AREND and TINA JONKERS We praise God for the blessing they have been to each other and to us, and pray for His continued love and care. Bill & Gertie Jonkers; Angela, Cathy, Andrew, Tracy, Daniel, David — Keene, Ont. Theo & Ann Hiemstra; Terrence, Chris, Wendy — Aylmer, Ont. Ralph & Tina Daling; Dawn, Steve, Lori — Scotsburn, N.S. Home address: 529 Romaine St., Peterborough, ON K9J 2C8 1951 1986 On November 24, the Lord willing, a very special great-uncle and great-aunt will celebrate the 35th anniversary of their marriage vows made before their Saviour. Praise the Lord! FRED and GAY STEIGINGA Congratulations with love: Jami-Lynn — Belleville, Ont. Alex — Peterborough, Ont. Ryan — Peterborough, Ont. Sheri — Sarnia, Ont. Nathan — Sarnia, Ont. Marc — Sarnia, Ont. 7900 McLaughlin Rd. S., Brampton, Ont.	LEO and TINA MIEDEMA November 25, 1986 Happy 35th wedding anniversary Mom and Dad. May God richly bless your lives together as He has in the past. With love from your children and grandchildren: Don & Linda Miedema; Robbie, Christy Diana & Alfred Visser; Chad, Danny, Jodi, Ritchie Carolyn & Albert Luimes; Timothy, Jonathan, Matthew Linda & John Van Benthem; Anna-marie, Lydia and Albert Rob & Margaret Miedema; Ashley Anita Miedema & Jim Broekema (engaged) Marcia Miedema Chatham Baltimore 1956 November 30 1986 With joy and thanksgiving to the Lord, we wish to announce the 30th anniversary of our parents, HARRY and DEET NEUTEL (nee Wiersma) Your children: Bert & Brenda Neutel; Harry — Cobourg Jackie & Harvey Beenen; Bradley, Crystal, Valerie, Pamela — Port Perry Bonnie & Michael Cleary; Andrew, John, Christine — Warkworth Angelique & Erwin Stroobach — Cobourg Susan & Paul VanderKooy; Ryan — Burlington Yvonne & Ed De Graaff — Ottawa Eugene Neutel — at home Home address is R.R.#2, Baltimore, ON K0K 1C0 Oosternijkerk, Abbotsford, Fr. B.C. 1931 November 26 1986 "casting all your cares on Him, for He cares for you." (1 Peter 5:7) OSCAR and LEONA VANDERHOEK (nee Huizenga) hope to celebrate their 55th wedding anniversary, D.V. We, their children, are thankful for their steadfast Christian nurture. We praise God for this occasion and pray for His continued love and care on them. Love and congratulations from your family: Bert & Tina VanderHoek and family — Agassiz, B.C. Audrey VanderHoek and family — Mount Lehman, B.C. Melvin & Della VanderHoek and family — Agassiz, B.C. Ted & Willie VanderHoek and family — Langley, B.C. Sam & Grace Post and family — Agassiz, B.C. 27 grandchildren and six great-grandchildren. Home address: #70, Ebenezer Home, 33433 Marshall Rd., Abbotsford, B.C. V2S 1K8 Obituaries Onze Hemelse Vader heeft op Zijn tijd, plotseling tot Zich genomen, in Zijn Heerlijkheid, onze geliefde predikant, Rev. WILLIAM SUK Gods wegen zijn hoger dan onze wegen. Rev. Suk's werk in Holland Christian Homes zal nooit vergeten worden. Hij heeft gezaaid, moge God de wasdom en de vruchten geven. Wij betuigen onze innige deelneming aan Mrs. Suk en fam. Moge de Heere onze God hen de kracht en sterkte geven, die nodig is in dit grote verlies. Namens de bewoners van Holland Christian Homes, Brampton. Mr. Edward Top Mrs. Fennie Groen	"For none of us lives to himself alone, if we live, we live to the Lord, and if we die, we die to the Lord; so, whether we live or die we belong to the Lord." (Romans 14:7,8) On Sunday, October 26, the Lord called home His child, DON COUNSELL Loved son-in-law, brother-in-law and uncle to: Mrs. Hilda Smids — Chatham Flora VanderVeen — Brampton John VanderTil — Wyoming Stan & Hilly Smids — Wyoming Ralph & Tinie Smids — Chatham Tina & Ted Hoekstra — Chatham Gretchen & John VanderVenne — Pickering nieces and nephews We pray that God will comfort and sustain Grace and the children. On November 5, 1986, the Lord called home, while visiting in The Netherlands, our dear mother, oma and great-oma, ANNIE HOEKMAN (nee Vos) at the age of 78. Since 1951 widow of Roelof Hoekman. Psalm 23. Bill & Mettie Hoekman — Brampton Rod, Nancy, Kevin Nick & Ann DeKoning — Kitchener Nick & Cheryl — Kenya, Africa Ann and Allan — Papua, New Guinea Ron & Frieda Joyce & Hilca — Drayton Bill & Wendy (girlfriend) Wyn & Femie VanderSchee — Brantford Louise & Tony Anne Evelyn & Trevor Rhonda Tom & Grace Hoekman — St. George Grant, Dean Martin & Helen Boomsma — Georgetown Robert, Anita, Janine Mans & Rose Hoekman — St. George Bev, Jeff, Greg, Richard and 10 great-grandchildren. Mailing address: 23 Rowanwood Ave., Brantford, ON N3S 7B7 "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever." (Psalm 23:6) On Wednesday, November 5, 1986, our heavenly Father took unto Himself His child, LYSBETH (Betty) OSTI (nee Beintema) at the age of 44. Dearly loved wife of Ferdinand Osti. Mother of: Brenda Marie & Bert Neutel; Harry Paul Osti Neutel Mary Ann Osti Jennefer Grace Osti Funeral service was held on Saturday, November 8, 1986, in the Chr. Ref. Church of Willowdale, Ont. Pastor Jack Westerhof officiating. Home address: 242 Patricia Ave., Willowdale, ON M2M 1J8 Miscellaneous Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to: Thrft Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6 Classifieds continued on next page.	1942 1986 Willowdale, Ont. "Let not your hearts be troubled, believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14:1-3) On Wednesday afternoon, November 5, 1986, after a lengthy illness, our Lord took unto Himself His child, LYSBETH (Betty) OSTI (nee Beintema) at the age of 44 years. Beloved daughter of: John and Boukje Beintema. Dear sister of: Peter & Helen Beintema Johannes Beintema (predeceased) Grace & Andy Steringa Florence & Paul Corneau Clarence & Ellen Beintema Henry & Debbie Beintema Shirley & Dave DePeuter Joanne & George Hoving and nephews and nieces. Home address: 242 Patricia Ave., Willowdale, ON M2M 1J8 Accommodation Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m. Scarborough: Two females seeking a 3rd female to share our 3 bedroom apt. immediately. \$215 plus utilities per month. Please call Anne or Rhea days 293-9361 or evenings 283-7949. 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Births				
SMIT: It is with praise and thanks to God, that Gary and Elizabeth announce the birth of their second child, a son, BRYAN GARY, born on October 30, 1986. A brother for Laura. Second grandchild for Mr. and Mrs. Smit of Newmarket; eighth for Mr. and Mrs. DeWinter of Aurora. Home address: 147 Queen St., Newmarket, ON L3Y 2E9 SNIPPE: We, Jack and Debbie (nee Riewald) give praise and thanks to God for the safe arrival of our third child, a daughter, KIMBERLEY FRANCES, born on November 2, 1986, weighing 7 lbs. Seventh grandchild for Mr. and Mrs. Bert Snippe of St. Anns, Ont., and 22nd grandchild for Mr. and Mrs. Gerrit Riewald of R.R.#3, Hagersville, Ont. Address: R.R.#3, Elco Rd., Wellandport, Ont.				
Engagement				
VANDERLAAN—VANDERLUGT: Mr. and Mrs. Don VanderLaan of Waterdown, Ont., are pleased to announce the engagement of their third daughter, DENISE, to LEN, son of Mr. and Mrs. Arie VanderLugt of Aldershot, Ont. Date of engagement: October 31, 1986. Correspondence address: 711 Robson Dr., R.R.#1, Waterdown, ON L0R 2H0				
Marriages				
ELGERSMA-BOERMAN: Mr. and Mrs. Steve and Jenny Elgersma of R.R.#2, Dunnville, Ont., and Mr. and Mrs. Jack and Linda Boerman of Drenthe, Michigan, announce with thankfulness to God, the source of love, the marriage of their children MARLENE JULIETTE and KENNETH DUANE. The wedding will take place, D.V., on Saturday, November 29, 1986, at 11:30 a.m., in the Dunnville Chr. Ref. Church, on Robinson Rd. Rev. H.A. Vanderwindt officiating. Future address: 2620 Theodore, Hudsonville, MI 49426, U.S.A.				
For sale				
Lakeworth, Florida: 3 bedroom mobile home; furnished; 1½ bath; beautiful lot; close to CRC and shopping. Call (416) 562-5661.				
For rent				
Large 1 bedroom apartment, located in St. Catharines (central), with parking. No pets, no children. Available December 15; \$400 plus hydro. Non-smoker preferred. Call (416) 641-1152 after 5 p.m.				
Obituaries				
With thankful hearts we recall what pastor WILLIAM SUK was able to accomplish with the Lord's help in our midst. May the Lord strengthen Mrs. Suk, Karen and the entire family in the knowledge that Rev. Suk may continue to serve his Lord and Saviour, but now in eternal glory. Hebron Chr. Ref. Church, Renfrew, Ont.				

Classifieds

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Tel: (416) 682-8311

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A minimum of the MSW or training in social work and a Masters degree in a related field.

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Dr. Douglas Ribbens
Vice President for Academic Affairs
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Attention: Mr. G. ter Haar, Business Development Manager

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The Ontario Alliance of Christian Schools

invites applications for the position of

Secondary Education Co-ordinator

Successful applicants will have significant experience in teaching and curriculum development and should be familiar with educational theory and administration.

Send application, resume and references to:

Mr. A. Guldmond
Executive Director
Ontario Alliance of Christian School Societies
P.O. Box 7220, Ancaster, ON L9G 3L4
(416) 648-2100

Deadline for submission: December 15, 1986

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100 acre farm with dairy stable, stable cleaner, concrete silo plus high moisture silo. Two-storey brick home, approx. 15 acres hardwood bush. Large F.C.C. mortgage may be assumed. Dairy and hog setup, large barn. Two silos with unloaders. Four bedroom home. Attached double garage. Level land, tiled.

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Employment Wanted

Teachers

DUNCAN, B.C.: Duncan Christian School invites applications for **grades 2/3** teaching position for January 1987. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone: (604) 746-5341.

PEMBROKE: Teacher/Administrator. Starting date: Prefer January '87. Responsibilities include: Teaching grades 5-8 full-time, 1-4 part-time, and administrative duties between teaching. Qualifications: A degree in education. Experience is not essential, but is an asset. The individual should be organized and have administrative abilities. Apply: Send resume to Pembroke Christian School, c/o Education Committee, Box 563, Pembroke, ON Canada K8A 6X7. Starting rate: \$22,500.

Employment Wanted

Teachers

BOWMANVILLE: Durham Christian High School will have (D.V.) at least one teacher vacancy for the year 1987-88 in the area of **Math and French**. We invite teachers to send letters of inquiry to Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

TRURO, N.S.: Central Nova Chr. School invites applications for a **teaching principal** for the 1987-88 school year. 50 student school, CSI and OACS affiliated, interdenominational, multi-grade classrooms, K-9. Send inquiries to Education Committee, Central Nova Christian School, P.O. Box 1486, Truro, N.S. B2N 5V2

Employment Wanted

Personal

Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:

BEERS, Nicolaas, geboren op 8 oktober 1921, laatstbekende adres in Canada: Rainsford Ranch, Oyama, B.C.

BLITS, Saul Willem, geboren op 5 mei 1921, laatstbekende adres in Nederland: Keizer Karelweg 134, Amsterdam, naar Canada vertrokken op 25 maart 1952.

VAN BRUGGEN, Frederik Jacobus Roelof, geboren op 4 november 1921, laatstbekende adres in Nederland: Zweeklostraat 7, Den Haag, naar Canada vertrokken op 24 april 1957, waarschijnlijk richting Calgary.

FOLKERTS, Harmannus, geboren op 3 november 1921, laatstbekende adres in Nederland: Dr. Schonfeldstraat 15, Emmen, naar Canada vertrokken op 24 maart 1954.

KUIJVENHOVEN, Arend, geboren op 5 april 1921, laatstbekende adres in Nederland: R. Feithlaan 5, Den Haag, naar Canada vertrokken op 8 april 1958.

NIELEN, Gerardus Hendricus Johannes, geboren op 23 mei 1921, laatstbekende adres in Nederland: Markt 20A, Eindhoven, naar Canada vertrokken in 1955.

NIJHUIS, Hendrik Herman, geboren op 26 mei 1935 te Oldenzaal, naar Canada vertrokken in september 1957, laatstbekende adres alhier: R.R.#(?) te Gilford, Ont.

POTMA, Theodorus Cornelis, geboren op 13 augustus 1921, laatstbekende adres in Nederland: Leeuwarderweg, 1C, Sneek, naar Canada vertrokken op 2 oktober 1951.

MUSTERS, Adrianus Johannes, geboren op 23 september 1921, laatstbekende adres in Nederland: Curacaostraat 33, Breda, naar Canada vertrokken op 16 oktober 1960.

SMIT, Jacob, geboren op 25 mei 1921, laatstbekende adres in Nederland: Reestraat 8, Hilversum, naar Canada vertrokken op 28 mei 1953.

SPIERING, Willem Adrianus, geboren op 27 mei 1921, laatstbekende adres in Nederland: Scheepmakerij 37, Delft, naar Canada vertrokken op 24 juni 1952.

STARK, Johannes Andreas, geboren op 24 april 1921, laatstbekende adres in Nederland: Heggerankweg 39, Amsterdam, naar Canada vertrokken op 15 augustus 1966.

VAN VEEN, Lucas, geboren op 10 oktober 1921, laatstbekende adres in Nederland: Lindenstraat 35, Winterswijk, naar Canada vertrokken op 21 juli 1953.

VELTHOEN, Leendert, geboren op 14 juli 1921, laatstbekende adres in Nederland: Rotterdamseweg 394, Zwijndrecht, naar Canada vertrokken op 2 april 1968.

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Events

THE SEPTEMBER LADDER							
Contestants	Problems:	#1104	#1105	#1106	#1107	Sub. Total	Prev. Total
	Points:	—	2	3	2	7	Total
K. Amsinga (XI)			2	3	2	7	55 62
G. Bloemendal (V)			2	3	2	7	24 31
J. Wilms (VIII)			2	3	0	5	10 15
September solutions							
#1104 (Game Position) Solvers correctly pointed out that this position is impossible. Each position (game position or problem) must be attainable in real play.							
This time a printing error occurred, the chess players did know the rules. The corrected version will be given in the December series.							
#1105 (Hani) Key: 1. B-N1 tempo							
#1106 (Speckmann) Key: 1. B-R2 threat: 2. Q-Q4 mate or 2. Q-N1 or 4 and 3. Q-N8 mate or 2. Q-R1 ch., B-B6; 3. QxB mate. 1. --, B-B6; 2. Q-N3 threat: 3. Q-KN8 mate; 2. --, K-N2; 3. QxB mate 1. --, B-Q1; 2. Q-Q4 ch., B-B3; 3. QxB mate							
#1107 (Reeves) Key: 1. QPxP threat 2. PxP mate Try: 1. QNxP; RxN no mate 1. QBNxP?, NxN no mate 1. BPxP?, BxP no mate							

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Calendar of Events

- Nov. 22 Bazaar to be held at 10 a.m. at Calvin Memorial Chr. School, Scott St., St. Catharines. Lunch and supper will be served. Babysitters available from 11-2 p.m. and 3-6 p.m. Auction at 7 p.m.
- Nov. 22 John Knox School annual bazaar at 10 a.m., 1884 Lakeshore Rd. West, Mississauga, Ont.
- Nov. 22 Back to God Hour Rally with Dr. Joel Nederhood at 8:00 p.m. in St. George's Anglican Church, Guelph, Ont. Special music by The Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Nov. 28 Organ concert by Andre Knevel in the Free Ref. Church, Weirs Lane, Dundas, Ont., at 8 p.m.
- Nov. 29 Benefit concert for "Christian Horizons" at 8:00 p.m. in St. Paul's United Church, 30 Main St., S., Brampton, Ont., by the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Nov. 30 Advent Celebration at 8 p.m. in the Covenant CRC, St. Catharines, Ont. The J.S. Bach Singers, directed by Gerzinus E. Hoekstra, will perform Psalms by Goudimel, Zwart's hymn concertato and a cantata by Buxtehude. Brass septet and organ will assist in audience singing. Refreshments.
- Dec. 6 "The Ambassadors" lead Dutch carol sing-a-long in First CRC, Hamilton, Ont., at 8 p.m.
- Dec. 7 Christmas Concert presented by David Davis, organist and choir master of Hamilton's Christ Church Cathedral, at 8 p.m. in Mountainview CRC, Grimsby, Ont. Favoured music of the season. Opportunity to sing along!
- Dec. 7 Handel's "Messiah" will be performed by "The Laudate Dominum Choir" (organist Dick DeJonge), at 8 p.m. in St. Andrew's United Church, Chatham, Ont. Everyone welcome. Free will offering.
- Dec. 13 Christmas Concert by the "Mountainview Singers" at 8 p.m., in the Mountainview CRC, Grimsby, Ont. Audience participation. Welcome to all!
- Dec. 13 Choir and organ concert (Christmas) at 8:00 p.m. in St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. By the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 14 Christmas Concert by the St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis," and the Bel Canto Christian Choral Society, in the Bethel Chr. Ref. Church, London, Ont., at 8 p.m.
- Dec. 17 Christmas concert at 8:00 p.m. in Trinity United Church, Church and Division Streets, Bowmanville, Ont. By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 20 "The Ambassadors" in candlelight service, at 8 p.m. in First CRC, Hamilton, Ont.
- Dec. 20 Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in Willowdale (Toronto). By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 21 Christmas Concert by the Bel Canto Christian Choral Society, the St. Thomas Ladies' Choir "Gloria in Excelsis" and the St. Thomas District Male Choir "Crescendo" in the First United Church, St. George St., St. Thomas, Ont., at 8 p.m.
- Dec. 21 Organ recital "Christmas at Twilight" presented by Henri H. Vanderkooij, together with pianist Ashton McMaster and soloist Jean Parrott. At 4 p.m. in United Church, Brown and South Sts., Port Hope, Ont.
- Dec. 28 Organist Chris Teeuwssen and "The Ambassadors" in seasonal concert at Knox Presb. Church, St. Catharines, Ont., at 8 p.m.
- Feb. 11-25 Lecture series presented by The King's College on Feb. 11, 18 and 25 on the theme "Women in Society," at 8 p.m. in the Chr. school, Lacombe, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales.

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Dutch

Gratie, zei de Heer ...

Jacob Geuzebroek

Zijn naam stond op het lijstje van patienten, dat voor mij klaar lag bij de Administratie. Een naam bekend in kerkelijke en Christelijk-politieke kringen in die dagen. Zo vond ik hem al gauw op de psychiatrische afdeling van het grote stads-ziekenhuis.

Ik vermoedde niet dat deze eerste ontmoeting gevolgd zou worden door vele daarna, onder de meest bijzondere en (vaak) tragische omstandigheden. Het was ook het begin van mijn "leerschool" in het leren kennen van de tragiek van een psychopathisch bestaan. Want ik leerde hem kennen als een voortreffelijk vakman, als iemand die "Brugman" onder de tafel kon praten en als iemand, die volkomen onbetrouwbaar was! Ja het klopte allemaal met wat al die mensen zeiden in het gedicht "Oordelen," dat onlangs verscheen in *Calvinist Contact*.

De zaalwachter, de brigadier, de student, de psychiater, de maatschappelijk werkster, de getuige en de officier ... ze hadden het allen weer gezegd na zijn laatste arrestatie. "Wegens oplichting," of welke naam ze er ook aan gaven. Hij wandelde een winkel binnen, meestal

voor een stuk gereedschap, nam wat hem goed leek en wandelde, zonder te betalen, de winkel uit. Ze kenden hem al zo goed, door zijn verleden, dat een telefoontje naar de politie al genoeg was. Prompt werd hij weer opgehaald.

En zo zat hij in het gevang. Of liever in de politie-cel, toen hij probeerde om aan alles maar een eind te maken! Ze vonden hem op tijd en zo ontmoette ik hem op "Paviljoen 3."

Toen hij z'n verhaal tot zo ver gedaan had zei hij: "Maar u moet mij helpen, dominee. Want u kent Psalm 42 wel. U hebt hem vele malen laten zingen, u hebt hem gelezen of laten lezen en mogelijk hebt u er wel over gepreekt. Maar, dominee, u weet er niets van! Psalm 42, dat is mijn ziel."

Terwijl ik hem voor geen

cent vertrouwde, moest ik toch eerlijk bekennen, dat 'ie goed "aan m'n ziel kwam." Maar kort daarop zei hij: "Nu moet u eens goed luisteren: ik ben blij, dat u mij komt bezoeken, maar ik wil u niet weer zien, voordat u een ander bezoek hebt gemaakt."

Toen kreeg ik een verhaal over een jongen van 14 jaar, die op de afdeling lag (we zaten in de conversatiezaal, waar hij heen mocht vanuit de "gesloten" afdeling, waar hij opgenomen was). Die jongen had nog veel meer een dominee nodig dan hij, zo verzekerde hij me.

Ik beloofde m'n best te zullen doen. Zo, een paar dagen later drukte ik op de bel van die afdeling. Toen de deur geopend werd kreeg ik de boodschap dat bezoek op dat moment niet gelegen kwam. Half uurtje wachten.

Dus ik weer naar de conversatie zaal. Daar ontmoette ik m'n "opdrachtgever." "Hebt u hem al bezocht?" Ik zei: "Nog niet," en legde hem de reden van mijn verzuim uit. Maar er was geen pardon. Hij weigerde met me te praten.

Een half uurtje later zat ik aan het bed van het ventje en hoorde zijn verhaal, zijn treurig verhaal, aan.

Hij kwam uit het noorden van het land. Geen vader, die hij kende. Z'n moeder opgenomen in een zenuwinrichting. Hij in een pleeg-gezin. Daar kon hij het niet uithouden. Door regelmatige bezoeken (op zondag) aan zijn moeder, werd hij gewaar van een oom in Zaandam. Met moeder's hulp en langs andere wegen zag hij kans om geld genoeg te sparen voor een spoorkaartje naar Zaandam. Want moeder zei: "Je oom is een goeie man; die zal wel voor je zorgen."

Zo arriveerde hij op zondag, in de namiddag, op Amsterdam's Centraal Station. Overstappen natuurlijk naar Zaandam. Maar het leek zo'n interessante stad, dat hij besloot om eerst maar eens een wandeling vanuit "Centraal" te maken.

Het werd een lange wandeling. Te lang. Want toen hij laat weer op het Station aankwam, voor de reis naar Zaandam, was de laatste trein al vertrokken.

Dus: wat anders dan weer een wandeling? Het was toen in het holst van de nacht dat de politie hem oppikte in de meest rose buurt. En zo zat hij de volgende morgen in verhoor door een rechercheur, totaal overstuurd. Toen de rechercheur even werd weggeroepen dacht hij zijn kans te zien. Hij dook pardoos door het raam naar buiten. In zijn verwarring was hij niet gewaar, dat hij op de derde verdieping zat en niet gelijkvloers! Dus door het raam zeilde hij naar beneden de straatstenen van het trottoir tegemoet. De glazen koepel boven de ingang brak zijn val. Dus werd hij levend, maar wel goed beschadigd, naar het ziekenhuis getransporteerd. Paviljoen drie, psychiatrische patienten.

En toen opeens, zei hij: "Dat ik nog leef heb ik aan de Heere Jezus te danken!" Ik vroeg: "Hoe weet je dat?" Toen kwam het onverwachte antwoord: "Dat heeft hij mij

verteld," (z'n medepatient die me naar hem toe gedirigeerd had). "Weet u," ging hij verder, "ik ben vaak zo bang hier en dan lig ik 's nachts te huilen. Dan mag ik bij hem in bed komen, en dan vertelt hij mij van de Heere Jezus. En dat maakt me dan zo blij."

Direct daarop ging hij verder: "Wilt u mij dopen?" Ik weer: "Waarom wil je dat nu?" En hij: "De doop betekent dat je van Jezus bent. En dat wil ik."

Ik heb hem niet gedoopt, maar wel gezorgd, dat hij in een Christelijk gezin een plaats kreeg, na zijn ontslag uit het ziekenhuis.

Maar nog altijd denk ik aan zijn vriend. Weet u wel: 'Een zware jongen, zei de zaalwachter.' Ja, hij was het allemaal ... 'een psychopaat,' 'n schoft, ontoerekeningsvatbaar.'

Hij ging terug naar de gevangenis. Op een zekere morgen ging mijn telefoon. Ik had de toen bekende Mr. Feitsma, Officier van Justitie, aan de lijn. Hij zei: "Dominee, kent u die en die man?" Op mijn bevestigend antwoord zei hij: "Ja, ik heb uw nummer uit het telefoon boek. We hebben hier een man in de cel, die voor de rechtbank moet verschijnen. Maar er is niemand die iets met hem kan beginnen, want hij gaat als een razende tekeer en doet niet anders dan uw naam schreeuwen. Zou u hier kunnen komen?"

Ik wandelde een half uurtje later het gerechtshof in, op weg naar de cellen beneden. De toestand was duidelijk. Hij ging inderdaad als een bezetene tekeer. Dus stapte ik de cel binnen en noemde zijn naam. Toen werd hij stil.

Ik zei: "Luister goed naar me. Jij hebt dat en dat verkeerd gedaan. Nu wil ik dat je een man bent en de gevolgen ervan aanvaardt. Die gevolgen zijn dat je boven moet terechtstaan. Ik zal met je meegaan en als je veroordeeld wordt, zal ik je regelmatig in de gevangenis bezoeken. Want ik ben je vriend."

Hij volgde als een lam naar

Het huis van Dientje (Deel 9)

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

"Wat is de overeenkomst betreffende dat huis van zuster Willemsen? Ik wil alle gegevens, en schrijf ze hier neer onder getuigen. Juist, volle prijs 14.000 dollars, 6% op de hypotheek die de eigenaar zal houden. Aanbetalingssom zo nodig vijfhonderd dollars, de rest kan worden afbetaald over langere of kortere tijd naar gelang het miss Willemsen uitkomt. Is dat alles? Goed, ze komt nu op staande voet naar u toe om dat zaakje af te wikkelen, en er komen absoluut geen andere dingen in dat contract dan deze die u me nu hebt gegeven?"

Het klonk erg streng en Dientje moest even glimlachen als ze dacht hoe Mr. Brian hierop zou reageren. Maar ze was al lang blij dat alles was zoals ze het eerst had verstaan. Een dubbele verrassing was, dat ze er direct heen mocht.

De hoofdzuster legde de hoorn neer: "Nou opgemarcheerd, en dat contract getekend. Dit zijn uitstekende voorwaarden en wie die eigenaar is weet ik niet, maar jij boft er bij. Hier, steek dat bij je, voor het geval hij andere voorwaarden wil treffen. Ik heb een copy hier," zei ze slim, want ze had alles neergeschreven op een blok, met een carbon er tussen. "Nou weg wezen, ik kan geen zusters hebben die ongelukkig zijn en

hun gedachten niet bij hun werk houden." Ze gaf Dientje een vriendelijk klopje op haar schouder.

"Ik zal vanavond overwerken," beloofde Dientje blij.

Ze vloog naar het zusterhuis om zich te verkleden en rende bijna naar de makelaar, die al op de hoogte was en alles voor haar klaar had liggen. "Nou zeg, die hoofdzuster van je is me er een."

Dientje knikte blij: "Ja ze is een best mens." Ze meende het van ganser harte.

Het huis was alles wat Dientje zich had gedroomd. Ze was zo gelukkig met het huis, en doordat ze niet haar hele duizend dollar hoefde neer te leggen had ze geld genoeg om één en ander te kopen om het huis te meubileren.

Ze vond een onderwets eetkamerstel met een ronde tafel en een buffet er bij behorend, en voor de slaapkamers bedden en stoelen. Ze kocht alles tweedehands, behalve de bedden. De gordijnen moest ze wel kopen, want ze had geen naaimachine, maar ze bofte alweer, één van de patienten bood haar oude overgordijnen aan.

"Oud?" Dientje keek verheugd naar de zo goed als nieuwe fibreglass gordijnen. "Ze zien er nog zo mooi uit."

Het waren er genoeg om elke kamer mee te versieren. Dientje kon soms haar geluk niet op en liep van kamer tot kamer om haar domijn te bewonderen.

Ja, ze had ook naar huis geschreven, en met veel trots: "Ik heb een huis met 12 kamers gekocht. Ze kon zich voorstellen hoe de hele familie versted zou staan van zoveel weelde, zoveel vrijheid voor een "loslopend meisje," zoals haar broer het noemde. Wat zou het mooi zijn als ze eens konden komen en alles konden zien. Nog niet, eerst moest ze het helemaal voor elkaar en gemeubileerd hebben, met vloerkleden, een fornuis en een ijskast, al was het maar een kleintje.

Ze wilde zo graag haar rijkdom met anderen delen. Ze had zelfs de zusters gevraagd voor de koffie, en ze hadden beloofd eens te komen maar niet gezegd wanneer. Ze had haar vrije dagen voelde zich lichtelijk eenzaam in haar grote bovenverdieping. Kwam er nu maar eens iemand.

Irene had ze in geen tijden gezien, die was naar een andere afdeling verhuisd. Ze had stilletjes geluisterd toen Dientje haar vertelde van het huis, ze had haar glimlachend aangekeken en gevraagd: "Ben je nu gelukkig, nursey? Echt gelukkig?"

Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.

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Herman de Jong

Droevig nieuws: de heer Van Halsema is onwel. Zijn handschrift was al enkele weken wat beverig, dat hadden we wel gemerkt. Zo, daar zit ik dan met de gebakken peertjes. Het was uiteraard gemakkelijk het portret van het denkbeeldige oude mannetje met zijn politiepet voor me op mijn schrijftafel te plaatsen en te vragen: "Zo, Jan, waar zullen we die lui in Canada nu weer eens mee voor de gek houden?"

boven en ik zat naast hem in de beklagdenbank. "Een half jaar en voorlopige ter beschikking stelling." Dat betekende: nog één keer verkeerd en dan volgt ter beschikking stelling. Onvoorwaardelijk! Dan gingen mehsen zoals hij voor onbepaalde tijd naar een special kamp. En er niet weer uit dan bij speciale beslissing van de autoriteiten.

En zo bezocht ik hem, nu in de gevangenis.

★ ★ ★

Toen hij vrij kwam heb ik hem opgehaald, huisvesting voor hem gezocht, en een baan. Vele malen kwam hij over om te praten. En waar ik ook maar preekte in één van de Amsterdamse kerken, daar zag ik hem. Eén keer zag ik hem zitten in een Avondmaalsdienst, op de tweede rij in die grote kerk, en hij nam deemoedig deel. Zo gaat dat in een grote stadskerk, zoals we dat in Holland gewend waren. En ik dacht aan de gratie van God. En aan zijn ziel, die altijd riep om gratie, om genade.

En toch: na enige tijd weer hetzelfde liedje.

Gereedschap "gekocht" voor ongeveer tien gulden, en niet betaald. Dus kenden ze hem weer en vonden hem al gauw. Weer in het gevang. En wanhopig vechtend tegen wat volgen zou: naar het psychopaten kamp! Het werd inderdaad: onvoorwaardelijk!

Ik heb afscheid van hem genomen en hem laten gaan, omdat ik wist dat het de enige weg was om hem tegen zichzelf te beschermen.

Toen hij enige tijd weg was, kreeg ik, als toezichthouder over hem, aangewezen door de rechtbank, een cheque van zijn werkgevers voor bijna tweehonderd gulden. Dat heb ik hem toegestuurd.

En hoe zullen wij nu oordelen?

Het was allemaal waar: 'een zware jongen, een schoft, een psychopaat, ontoerekeningsvatbaar,' enz., enz.

Maar, zei het ventje, hij kon zo mooi over de Heere Jezus vertellen. Zo mooi: dat een verdwaald en gekneusd kind door hem verliefd werd op Jezus.

Hoe onbegrijpelijk is de gratie van God.

Geuzebroek is emeritus predikant, die de laatste jaren ziekenhuis bezoeken aflegt in Toronto.

Jan trok dan zijn borstelige politie-wenkbrauwen op en vroeg steevast: "Nou joh, wat wil je? Mot 'et een guitig of een rechtzinnig stukkie worden?" Dan zei ik: "Zeg jij het maar, oude broeder!" Als ie dan zijn linkeroog dichtkneep wist ik het al: ga deze keer de ernst des levens maar voorbij. Sloeg zijn rechteroog echter dicht dan moest ik rechtlijnig en ernstig tot u spreken... "maar geen domineespraak, hè vent?"

Zo moet ik het dan op eigen houtje proberen. Tenminste als redacteur Witvoet niet zegt: "Houd er maar mee op man, zonder die van Halsema-inspiratie ben je net goed voor de achterkant van scheurkalenderblaadjes. Van Halsema had altijd een wit voetje bij hem! Ik wacht zijn oordeel maar rustig af, en ik hoop van harte, dat Van Halsema spoedig mag herstellen, want echt, ik zou eerlijk niet weten wat ik zo al uit mijn duim moet zuigen..."

Ik was aanwezig bij de opening van Redeemer College. Nou mensen, dat is een prachtig gebouw geworden! ... grandioos! Mag natuurlijk ook wel voor een paar slordige miljoentjes. Ik voelde me direct thuis... temeer omdat het vijfde steentje, negende rij, links van de Romaanse deur, aan mij toebehoort. 'k Zat in een deftige theaterstoel en trok er een pluise uit... mijn pluise! Geen wonder dat er zoveel mensen aanwezig waren: ze kwamen allen hun bezit bezien!

Een supergebouw

Je kunt nog zo bezeten zijn van een hartstochtelijke liefde voor Christelijk onderwijs, je kunt nog zoveel scholen bezitten waarin je kinderen zich neerzetten aan de voeten van moderne Gamaliëls... ach, alles went. Maar als je dan zo'n super-gebouw als Redeemer College ziet, schiet het toch weer even blij door je heen: hier, in de landelijke landouwen rondom Ancaster ligt de voltooiing van 30 jaar

Christelijk Onderwijs in Ontario!

Het heeft niet de allures van een Roy Thompson Hall... daar ga je enkel naar toe als je dertig jaar muziek beoefend en beluisterd hebt, of als je, na belasting en schoolgeld, \$50.00 kunt oversparen om de Mattheüs Passion te beluisteren. Zo'n gebouw heeft voor ons geen blijvende waarde, hoewel het een architectuurisch zeer verantwoord gebouw is.

Dat is Redeemer College ook... daar hebben reine handen aan gewerkt! Functioneel, maar toch niet kaal. Zelfs fris, en hier en daar geestig. Je verwacht elk ogenblik dat die grote ogen boven de in- en uitgangen der geleerdheid je een knipoogje zullen geven. Naast de pastorie-sorry, de presidentswoning-die leuke Drents-aandoende paaltjes. Een dak dat zegt: ga maar op het dak zitten! Binnen leuke, moderne schilderijen die je op het eerste gezicht niets zeggen, maar veel doen vermoeden.

Opa z'n krasje

Ik blies het pluise weg. Wel kerfde ik mijn Jan-Hendrik in het 5e steentje, negende rij, naast de deur. Mijn kleinkinderen die, volgestopt met regerings-subsidie, hier later lekker zullen studeren, zullen het weten: daar hèt ons Opa een krasje gezet!

Zo'n convocation plechtigheid is erg indrukwekkend: de afgestudeerden krijgen hun diploma's. Studenten met 'mortar-boards': een zwarte plaat triplex waarop een metselaar behendig zijn cement kwakt, met een Joodse schedelkap er onder. Het is op deze denkbeeldige plaatjes - eerst poreus, maar later potdicht - dat de professoren hun Reformatische wetenschap neerkwakken, zodat de studenten die geleerdheid op Rabbijnsnavorsende wijze kunnen verwerken.

Toch zagen de afgestudeerden er maar

sobertjes uit vergeleken bij het kleurige bloemenperk van de deftige gewaden der heren professoren, die zich op het podium gezeteld hadden. Gewaden die eerder schuchter dan graag gedragen werden, vooral door de jongere professoren. (Met koud weer dragen ze deze jurkjes als pyama's).

Elke universiteit heeft zo haar eigen kleuren in het blazen, en die kleuren vind je terug in die toga's. Nu heeft Redeemer nogal wat rood in het wapen, en die heldere kleur zette dan ook het podium in volle gloed. Gelukkig was het geen fel-socialistisch rood. Toch is oppassen geboden... 't zal niet de eerste keer zijn dat de Reformatie met het Socialisme te bedde gaat!

De echte helden

Het plechtige moment brak aan... een stralende President sloeg veertig afgestudeerden tot intellectuele ridders, en menig moedertje en vadertje wiste een traan weg. Ze zagen jaren van opoffering beloond en bekroond! Hier gaan jonge mensen de wereld in met de visie, dat Jezus Christus iets te maken heeft met wetenschap en alle terreinen des levens. Jonge mensen die zich gelukkig geen wereldlijke uitspattingen kunnen veroorloven, want nog jaren zullen ze hun studieleningen af moeten betalen.

Even dwaalden mijn gedachten af. Ik zag mensen, die nooit tot ridder geslagen zullen worden, hoewel ze toch ontzettend hard gewerkt hebben — net als die Redeemer jongelui. Ik zag de jonge man, die na verbeten strijd zijn homo-sexualiteit de baas wordt. Ik zag een jong meisje, na drie zelfmoord-pogingen, zeggen: "Nu ben ik van Jezus, en ik doe het nooit weer!" Ik zag verstandelijk-gehandicapten, die als gekortwiekte vogels steeds maar blijven proberen de "anderen" bij te blijven, daarbij geholpen door zichzelf-wegcijferende ouders. Stap voor stap strijden ze samen om tot vollere ontwikkeling te komen in een wereld waar het intellect tot god gemaakt is.

Mag ik eerlijk zijn? Voor deze helden neem ik eerder mijn pet af dan voor een student die op vier wietjes door een universiteit of college rolt. En ik zou u willen vragen om toch ook deze mensen met uw gebeden en beurzen te gedenken. En ik zou Redeemer College willen vragen om het vak "compassion" niet te omzeilen. Maar het spreekt vanzelf dat u dat niet zult doen, want u hebt immers het rode kruis in uw wapen, en u bent immers een Reformed College! Redeemer... Proficiat!!

Herman de Jong woont in Jordan Station, Ontario.


Verloren zoon

Hij biechtte, en hij liet zich al meer gaan, vertelde als een kind zijn wedervaren. De dwaze dagen van zijn los-geleefde jaren meldde hij trouw en openhartig aan:

Hij hield geen enk'le zonde stiekem schuil. Hij ging beschaamd de vuilste kroegen binnen. Bekende de begeerten der bedwelmden zinnen... en toonde heel zijn leven naakt en vuil.

Totdat hij plotseling niet verder durfde gaan, bang voor het vonnis dat hij straks zou horen. Toen snikte hij het uit: Vader! ik ben voorgoed verloren! Maar zonder een hard woord nam God Zijn kind weer aan.

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Books

Religion

The high cost of advocating Theocentric Christology

No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions, Paul F. Knitter, Maryknoll: Orbis Books, 1985. 288 pp., pb., \$22.15. Reviewed by John Valk.

Karl Rahner has stated that Christianity has gone from a "Jewish Christian Church," to a "Western Church," and is now entering a third phase: a "World Church." As it does so, it will become authentically Catholic, shaped not solely by its European and American origins, but also by the Eastern influences of India, China and Japan.

It will require new things from Christians of the West, chief among them being a changed attitude to the religions of the East. It will also necessitate a more authentic dialogue, and a global theology which takes seriously all human religious strivings.

No Other Name? is one of the latest in the attempt to propagate this new attitude. The author seeks to advance the dialogue, and to re-interpret scriptures in light of it. One of his prime concerns is to indicate that those biblical references regarding the

exclusiveness of Jesus Christ need not be understood in such absolute and unalterable terms.

The existence of world religions

Most of the book is spent on a critical survey of past and present Christian attitudes toward the world religions, as the subtitle suggests.

The first part of the book deals with three theories which seek to explain the existence of the various religions: "all are relative;" "all are essentially the same;" and "common psychic origins." In each of these, Knitter in a very thorough manner traces the thought of one particular individual, outlining their strengths and criticizing their weaknesses. He also briefly discusses certain of their followers or adherents.

Models of world religions

The second part deals with four models: Conservative Evangelical; Mainline Protestant; Catholic and Theocentric. The first model (that of Karl Barth) speaks of Christianity as the one true religion — all others are false.

The Mainline Protestant model (that of various Protestant theologians of this century) admits of God's revelation in other religions, but not sufficiently to grant salvation — revelation yes, salvation no. The Catholic model (that largely of Karl Rahner) goes a step further and acknowledges that other religions may be channels of salvation. But, *true* identity and fulfilment comes only through Christ — the urgent need for evangelism still remains. Furthermore, Christ can be found anonymous or hidden in the other religions, but Christianity remains superior — there are many ways, but only one norm. The Theocentric model (that of various world religionists) is the most radical. It advocates "many ways to the centre." Each are unique and legitimate religious expressions. However, to permit this view necessitates that one place God, rather than Jesus Christ or the church, at the centre of things.

Dialogue on various models

In the third part, Knitter attempts at a more authentic dialogue. He admits that here

he is more subjective. He tries to confirm the various insights gained and resolve the inadequacies of past models by advocating a Theocentric Christology. That is, a Christology with which he hopes Christians can feel comfortable, and one that is not offensive to serious adherents of the other religions.

At this point however, the cost becomes quite high. The incarnation becomes mythical and the resurrection is rendered subjective. Christ remains universal, but Jesus becomes particular. All revelations become relative and Jesus is no longer the final Messiah. Lastly, absolute norms become unethical.

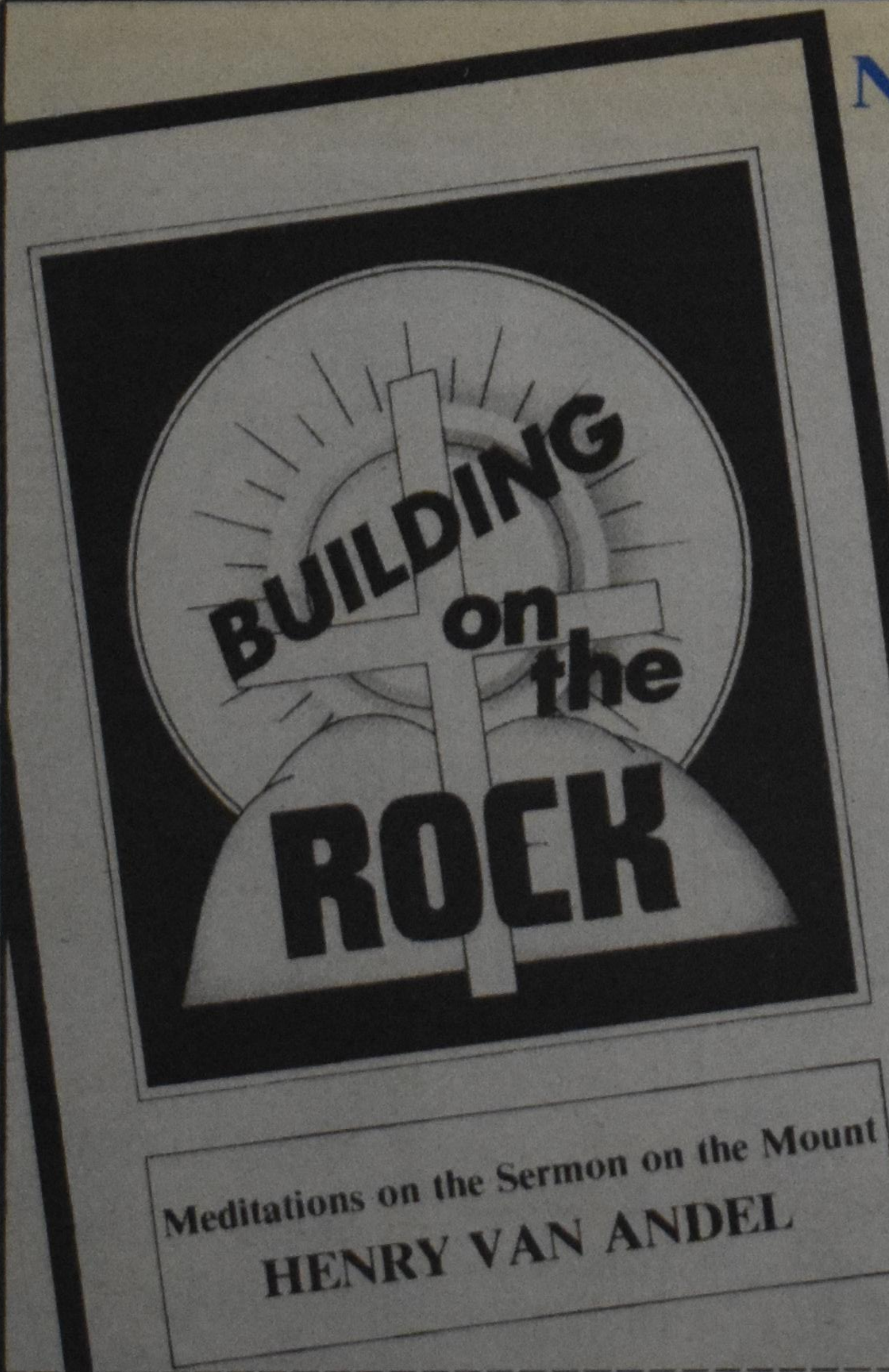
Impossible but noble endeavour

Knitter is one in a long line of theologians-philosophers who have attempted to unify the vast differences in the religions of the world. This is a noble endeavour; it is also extremely difficult, if not impossible. In this case, concessions have been made. Unfortunately, these have rendered almost unrecognizable biblical Christianity, at least that which

has come down to us in the Reformed tradition. For example.

Rendering Jesus as normative for all the great religious leaders may advance the debate considerably. But, it also implies differences between them of degree, rather than kind. This is something quite foreign to the Bible, especially the Johannine tradition and the Pauline epistles — at least as I read them.

The entire debate is a difficult one of course. "Salvation through Jesus Christ alone" tends to be very condemning of other religious strivings. The Catholics, since Vatican II, have been more receptive to Eastern religious thought. The Reformed position has traditionally rendered rather harsh judgments regarding them. That new approaches may be needed in terms of this is quite possible. In any case, however, what is required is not to compromise the gospel, but a better understanding of it in light of a new situation. What Knitter has done has resulted more in the former than in the latter.



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Holy Land

Israel from the air

High Above the Holy Land, Unique Aerial Photographs of Israel, Sonia Halliday and Laura Lushington, Text by Tim Dowley. Regal Books, Ventura, California, (n.d.) 64 pp. Reviewed by Jack Vos, St. Catharines, Ontario.

There is a host of books about Israel. Of these a good number favour the reader with an assortment of photographs. *High Above the Holy Land* is the first book I have come across which offers all its photographs taken from the air. They offer us a rare view of Jericho, Megiddo, Mount Tabor and other historically important sites. Each photograph is accompanied by an informative text which highlights the significance of that place in biblical history.

The author of the text resists the temptation to engage in the kind of speculation that is not unusual in talk about sites that have also become tourist attractions. The whole is presented with a fine introduction by the well-known Bible expositor, F.F. Bruce.

The book has an attractive layout and comes with helpful maps, illustrations and index. Measuring 25x33 cm, it is an adornment for any coffee table. A useful and attractive gift!

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